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THE PEACE READING-BOOK;

BEING A
SERIES OF SELECTIONS

FROM

THE SACRED SCRIPTURES, THE EARLY CHRISTIAN FATHERS,
AND HISTORIANS, PHILOSOPHERS, AND POETS,—THE
WISE AND THOUGHTFUL OF ALL AGES;

CONDEMNATORY OF THE

PRINCIPLES AND PRACTICES OF WAR,

AND INCULCATING THOSE OF

TRUE CHRISTIANITY;

DESIGNED FOR USE IN SCHOOLS, AND FOR PRIVATE TUITION.

EDITED BY H. G. ADAMS.

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.

"Forgive your enemies; do good to them that hate you."—OUR SAVIOUR.

"Follow peace with all men."—ST. PAUL.

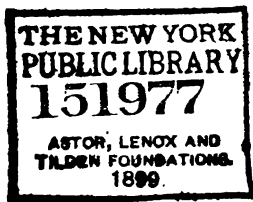
"We know but of one anthem composed and sung by angels, and this most harmoniously combines the GLORY OF GOD IN THE HIGHEST, with PEACE ON EARTH, and GOOD-WILL TO MAN."—HANNAH MORE.

LONDON:

CHARLES GILPIN, 5, BISHOPSGATE WITHOUT;

AND TO BE HAD OF ALL BOOKSELLERS.

1844.



DR. DICK, in his work, *On the Mental Illumination and Moral Improvement of Mankind*, thus alludes to the old spelling and lesson-books:—"They exhibit scenes and sentiments which ought not to be familiarized to the minds of children, and which are repugnant to the spirit and practice of genuine Christianity. In almost every page, both of the prose and the poetic extracts, the *war gong* is ever and anon resounding in our ears, and the 'confused noise of the warrior, with garments rolled in blood.' The Cæsars, the Alexanders, and the Buonapartes, of ancient and modern times, instead of being held up to execration as the ravagers and destroyers of mankind, are set forth to view as glorious conquerors and illustrious heroes, whose characters and exploits demand our admiration, and applause. And if, at any time, the minds of the young imbibe the sentiments which pervade their lessons, it is generally when they breathe a *warlike spirit*, and exhibit those desolations and ravages which ambition and revenge have produced in the world; and when they themselves are trained to speak at an examination, and arrayed in warlike habiliments, with guns, or spears, or darts, to ape the revengeful exploits of a Norval and a Glenalvon. I have beheld the young, when engaged in such exhibitions, eulogized and applauded by their examiners and surrounding spectators, more than on account of all the other scholastic improvements they had acquired. To this cause doubtless, as well as others, is to be attributed the spirit of warfare and contention, which still reigns in the theatre of the political world, and which has desolated and disgraced, and demoralized every nation under heaven. I have known a teacher, who has turned over page after page, in some of the works now referred to, in search of a passage worthy of being committed to memory, and who could not in conscience fix upon any one in a long series of extracts, on account of its being imbued with this antichristian spirit!!"

P R E F A C E.

It is a circumstance deeply to be regretted, and one which calls for an immediate and effective remedy, that the education of the higher and middle classes of the people in this and most other countries, is such as tends to cherish rather than discourage the love and admiration of *war*.

How are we to account for the fact, that war, absurd and foolish as it is, as well as savage and horrible—in the highest degree disgusting and distressing in its details, and enormously destructive in its general results—continues to be practised by nations called Christian, without remorse, and to be *popular* among a large proportion, even of the educated classes of civilized mankind? The true solution of this enigma is to be found in the prevalent tendencies of education. Worldly honour and glory are held up to the view of young people, by example and practice, if not by precept, as the objects of a legitimate ambition. They are taught to dwell with delight on the hardihood and prowess of the heroes of our race, who have led their

fellow-men from one scene of blood and misery to another, and who have conquered or perished with them on the field of battle. These qualities are at first perhaps admired only in those who have acted in the defence of their country, or in the deliverance of the oppressed—objects right in themselves, but not to be pursued, as we think, by the use of carnal weapons.

But the feelings of admiration which such qualities excite, are soon and imperceptibly transferred to the Alexanders, the Cæsars, the Napoleons—those lawless aggressors against the peace and happiness of mankind, the splendour of whose achievements is equalled only by the wickedness of that lust of conquest and of arbitrary power in which they originated.

The young student of Livy and Tacitus, of Xenophon, Thucydides and Homer, if he is not carefully *guided* and *guarded* in the study of these writers, will easily imbibe that military ardour, and that high estimate of the dispositions and talents necessary to success in war, which, although they may never carry him into the field, will nevertheless engage his feelings, and even his opinions, in the support of a system of revenge and bloodshed. The prejudices of his education will be found, all his life long, on the side of skill, courage, sagacity, and patriotism, *as they are displayed, from time to time in war*, and therefore, in spite of reason, humanity and religion, *on the side of war itself*. Nor are these effects to be traced only in classical students;—the very same seductive and dangerous lessons will be impressed on the young mind, if good care be not taken to prevent it, as the pages of modern history

pass under its review. How many a boy of England has felt his bosom glow with unhallowed delight, when the wondrous feats of a Black Prince, a Marlborough, a Nelson, or a Wellington, have engrossed his attention, when Cressy, Agincourt, Blenheim, Waterloo, or Trafalgar has been presented, by the pen of modern history, to his intelligence and his imagination ! How many a boy of France, has been equally excited, since the days of Napoleon, by the story of Marengo, Wagram, or Austerlitz !

In making these remarks, we are not pleading for ignorance. We would have our young people whose circumstances allow of it, well-grounded in a knowledge both of the Latin and Greek classics, and of modern history ; but we would have the *better* parts of the *best* writers selected for their use ; and we would urge on all the teachers of the rising generation, the necessity of a constant Christian guard in the direction and practical application of the studies of their pupils. We would have them constantly bear in mind for ~~themselves~~, and for those under their care, the great apostolic precept, “ Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ : do all for the glory of God.”

Acting on this general principle, the Christian tutor will find it his duty, not only to guard his pupils against those impressions which tend to the encouragement of war, but also to make specific efforts to embue their minds with a deep sense of the importance of meekness, long-suffering, forbearance, and charity ; —above all, of the return of good for evil.

Now such efforts can scarcely be made too early. Even very little children may, by example and precept, be taught the lessons of Christian love; and as the intellectual powers advance, useful knowledge and influential practical principles *on the side of Peace*, may by judicious training, in dependence on divine aid, be easily communicated to the ingenuous and uncorrupted mind of youth. No words can express the importance of such endeavours. The seed-time must indeed call for close watchfulness, daily diligence, and above all, fervent prayer. But abundant will be the reward of that harvest of charity—of that wider dissemination and deeper reception of the principle of universal peace, which, we trust, will adorn and distinguish generations yet to come.

Should the *Peace Reading-Book* now offered to the public, for common use in schools and families, be found in any degree efficacious in promoting these great ends—the object which those concerned in its production have in view, will be fully answered; and they will have great cause for thankfulness to Him, without whose blessing, all their efforts in this good cause must be entirely in vain.

CONTENTS.

	PAGE
ANGER	1
AMBITION	4
ARBITRATION	6
ARMS	9
BENEVOLENCE.....	14
CHARITY.....	17
CHRISTIANITY.....	20
COMPASSION, PITY, ETC.	26
CONCORD, ETC.	29
COURAGE, ETC.	31
COURTESY AND KINDNESS	34
COVETOUSNESS	37
CRUELTY	40
DUEL, DUELLIST, DUELLING, ETC.	45
ENVY, MALICE, ETC.	49
FAME, GLORY, ETC.....	53
FORBEARANCE, FORGIVENESS, ETC.....	56
GENTLENESS AND POWER, ETC.	62

	PAGE
HERO, HEROISM	67
HUMANITY, HUMILITY, ETC. ...	74
JUSTICE, AND INJUSTICE	79
LOVE, PHILANTHROPY, ETC.	82
MERCY, CLEMENCY, ETC.....	87
MISSIONS AND MISSIONARIES.....	90
PASSION, VIOLENCE, ETC.	96
PEACE	100
PATIENCE, MEEKNESS, ETC.	109
PREJUDICE	115
PRIDE, SCORN, ETC.	117
REVENGE, VENGEANCE, ETC.....	123
SELFISHNESS, ETC.....	126
SCANDAL, SLANDER, ETC.	132
TOLERANCE, INTOLERANCE, ETC.	135
WAR.....	141

THE PEACE READING BOOK.

ANGER.

ANGER is uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge.

LOCKE.

The Latin for anger is *Ira*, from whence come **IRE**, anger; **IREFUL**, angry; **IRASCIBLE**, easily provoked; **IRASCIBILITY**, easiness of provocation, and some other words of a like meaning. We have also **DIRE**, dreadful, from the Latin *Dirus*, which is a compound of *Dei ira*, wrath of God; and **DIREFUL**, **DIRENESS**, &c.

He that is soon *angry* dealeth foolishly.

PROVERBS XIV. 17.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

PROVERBS XIV. 29.

A soft answer turneth away wrath; but grievous words stir up *anger*.

PROVERBS XV. 1.

A wrathful man stirreth up strife; but he that is slow to *anger* appeaseth strife.

PROVERBS XV. 18.

The wrath of a king is as messengers of death; but a wise man will pacify it.

PROVERBS XVI. 14.

He that is slow to *anger* is better than the mighty; and he that ruleth his spirit than he that taketh a city.

PROVERBS XVI. 32.

What a chain of evils does that man prepare for himself who is a slave to anger! He is the murderer of his own soul, yea, to the letter he is so, for he lives in a continual torment. He is devoured by an inward fire, and his body partakes of his sufferings. Terror reigns around him, every one dreads lest the most innocent and most trifling occurrence may give him a pretext for quarrel, or rouse

him into fury. A passionate man is alike odious to God and man, and is insupportable even to himself.

ST. EPHRAIM—*Book of the Fathers.*

The rubbing of the eyes doth not fetch out the mote, but makes them more red and angry; no more doth the distraction and fretting of the mind discharge it of any ill humours, but rather makes them more abound to vex us.

BISHOP PATRICK.

"Take everything by the smooth handle," is an old proverb, showing that we should view things in the most favourable light; and, "A slow fire maketh sweet malt," is another, on which it may be observed that a fierce fire half burns the malt, and destroys most of its sweetness. In like manner, that which is done with violence and hurry, is the worst done, for "Deaf as the sea, hasty as fire, is *anger*," says SHAKESPEARE.

Watch against anger, neither speak nor act in it; for, like drunkenness, it makes a man a beast, and throws people into desperate inconveniences. WILLIAM PENN.

It is said concerning Julius Cæsar, that, upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few moments has set many seeming affronts in a juster and kinder light; it has often lessened, if not annihilated the supposed injury, and prevented violence and revenge.

To be *angry* about trifles is mean and childish; to rage and be furious is brutish; but to prevent and suppress rising resentment is wise and glorious, is manly and divine. Let your desires and aversions to the common objects and occurrences in this life be but few and feeble, make it your daily business to moderate your aversions and desires, and to govern them by reason. This will guard you against many a ruffle of spirit, both of *anger* and sorrow. WATTS' DOCTRINE OF THE PASSIONS.

If a person be passionate, and give you ill language, rather pity him than be moved to *anger*. You will find that silence, or very gentle words, are the most exquisite revenge for reproaches; they will either cure the distemper in the *angry* man, and make him sorry for his passion; or they will be a severe reproof and punishment to him.

But at any rate they will preserve your innocence, give you the deserved reputation of wisdom and moderation, and keep up the serenity and composure of your mind. Passion and *anger* make a man unfit for anything that becomes him as a man or a Christian.

SIR MATTHEW HALE.

In the following anecdote, we have a proof that the above eminent lawyer exemplified in practice, what he taught in precept: Having on one occasion dismissed a jury, because he was convinced it had been illegally chosen to favour the Protector, the latter was highly displeased with him, and when Sir Matthew returned from the circuit, Cromwell told him in *anger* that he was not fit to be a judge, to which all the answer he made was, *that it was very true.*

We should consider the possibility of mistaking the motives from which the conduct that offends us proceeded; how often offences have been the effect of thoughtlessness, when they were mistaken for malice; the inducement which prompted our adversary to act as he did, and how powerfully the same inducement has at one time or other operated in ourselves; that he is suffering perhaps under a contrition of which he is ashamed, or wants opportunity to confess; and how ungenerous it is to triumph, by coldness or insult, over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honour, nor virtue, nor use, in resisting them. We may remember that others have their passions, their prejudices, their favourite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension as well as we; we may recollect what hath sometimes passed in our own minds when we got on the wrong side of a quarrel, and imagine the same to be passing in our adversary's mind now; how we were affected by the kindness, and felt the superiority of a generous and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves which we before blamed. Add to this the indecency of extravagant *anger*; how it renders us the scorn and sport of all about us; the inconveniences and misconduct into which it betrays us; the friendships it has lost us; the distresses in which it has involved

us, and the sore repentance which it has always cost us. But the reflection calculated above all others to allay the haughtiness of temper, which is ever finding out provocations, is that which the Gospel proposes, viz., that we ourselves are, or shortly shall be, suppliants for mercy and pardon at the judgment-seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed, trembling under the hand of God; casting ourselves on his compassion; crying out for mercy:—Imagine such a creature to talk of satisfaction and revenge, refusing to be entreated, disdaining to forgive, extreme to mark and to resent what is done amiss:—Imagine, I say, this, and you can hardly form to yourself an instance of more impious and unnatural arrogance.

PALEY.

AMBITION.

THE desire of preferment or honour; derived from the Latin verb *Ambio*, which is formed of *am* or *ambi*, about, and *eo*, I go; it therefore literally means, I go about (seeking for honour); I desire something higher than what I have at present. **AMBITIOUS**, eager of advancement; **AMBITIOUSLY**, in an ambitious manner; **AMBITIOUSNESS**, the quality of being ambitious, &c., are also forms in which this word is used.

Fling away *ambition*; by that sin fell the angels.

How can man, then, the image of his Maker, hope to win by it!

SHAKSPEARE.

Too often those who entertain *ambition* expel remorse and nature.

SHAKSPEARE.

A purchased slave has but one master; an *ambitious* man must be a slave to all who may conduce to his aggrandizement.

LA BRUYERE.

Ambition breaks the ties of blood, and forgets the obligations of gratitude.

SIR WALTER SCOTT.

If kings would only determine not to extend their dominions, until they had filled them with happiness, they would find the smallest territories too large, and the

longest life too short, for the full accomplishment of so grand and noble an *ambition*. COLTON.

Those great objects of self-interest, of which the loss or acquisition, quite changes the rank of the person, are the objects of the passion properly called *ambition*; a passion, which, when it keeps within the bounds of prudence and justice, is always admired in the world, and has even sometimes a certain irregular greatness which dazzles the imagination, but which, when it passes the limits of both these virtues, is not only unjust but extravagant. Hence, the general admiration for heroes and conquerors, and even for statesmen, whose projects have been very daring and extensive, though altogether devoid of justice; such as those of the Cardinals Richelieu and Ritz. The objects of avarice and *ambition* differ only in their greatness. A miser is as *ambitious* about a half-penny, as a man of *ambition* about the conquest of a kingdom.

ADAM SMITH.

But let eternal infamy pursue
The wretch to nought but his *ambition* true,
Who, for the sake of filling with one blast
The post-horns of all Europe, lays her waste.
Think yourself station'd on a towering rock,
To see a people scatter'd like a flock,
Some royal mastiff panting at their heels,
With all the savage thirst a tiger feels;
Then view him self-proclaim'd in a gazette
Chief monster that has plagued the nations yet,
The globe and sceptre in such hands misplaced,
Those ensigns of dominion, how disgraced!
The glass, that bids man mark the fleeting hour,
And death's own scythe would better speak his power;
Then grace the bony phantom in their stead
With the king's shoulder-knot and gay cockade;
Clothe the twin brethren in each other's dress,
The same their occupation and success. COWPER.

Alexander the Great demanded of a pirate whom he had taken, by what right he infested the seas? "By the same right," replied he, "that Alexander enslaves the world. But I am called a robber because I have only one small vessel; and he is styled a conqueror because he commands great fleets and armies." We too often judge of men by the splendour, and not by the merit of their actions.

Antoninus Pius, the Roman Emperor, was an amiable

and good man. When any of his courtiers attempted to inflame him with a passion for military glory, he used to answer: "That he more desired the preservation of one subject, than the destruction of a thousand enemies." The insatiable *ambition* of Napoleon Buonaparte led him to become one of the greatest destroyers of his fellow-men that ever existed; according to an account which is derived from his own official journal, *The Moniteur*, he slaughtered two millions and a-half, at the lowest computation, of his own subjects; if to these be added the thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, and Illyrians, whom he forced to fight his battles, the number cannot fall short of three millions. It is obviously just to assume that the number who fell on the side of his adversaries, was equal to that against which they were brought. Thus we are justified in asserting, that the latter years of his *glory* were purchased at no less expense than *six millions of human lives*.

Ah! why will kings forget that they are men?
 And men that they are brethren? Why delight
 In human sacrifice? Why burst the ties
 Of nature, that should knit their souls together
 In one soft bond of amity and love?
 Yet still they breathe destruction, still go on
 Inhumanly, ingeniously to find out
 New pains for life, new terrors for the grave;
 Artificers of death! still monarchs dream
 Of universal empire, growing up
 From universal ruin. Blast the design
 Great God of Hosts, nor let thy creatures fall
 Unpitied victims of *Ambition's* shrine!

BISHOP PORTEUS.

ARBITRATION.

THE determination of a cause by a judge mutually agreed on by the parties contending.

This word is derived from the Latin noun *Arbiter*, a judge or umpire; from whence also comes *ARBITRATE*, to decide; *ARBITRATOR*, one who decides between opposite parties; and *ARBITRARY*, capricious, absolute; hence we say an *arbitrary* disposition, an *arbitrary* prince, &c.

AN UNEXCEPTIONABLE SUBSTITUTE FOR WAR.—Instead of settling the disputes of nations by fighting, the Peace Society proposes that a CONGRESS OF NATIONS should be held for the purpose of agreeing upon a CODE OF RULES, for the fair and friendly *arbitration* of any differences that may arise between them; and that a COURT OF NATIONS should be established, whose office it should be to ADJUDICATE on such cases, according to those rules.

The following extract shows the vast superiority of *arbitration* over war :—

“ First, it is observable that War pays no regard to the *merits* of a case. Its rule is *might not right*. But *arbitration* *does* consider those merits. Again; the stronger party being more likely than the weaker to be the aggressor, a resort to war, in the case, renders it probable that the injured party will receive additional injury, instead of obtaining redress: whereas, by *arbitration*, that party would in all probability *obtain* redress. In cases where two parties are nearly equal in strength, by resorting to war they generally leave off where they begin, nothing being decided, and both parties being sadly injured. *Arbitration* in such cases also, would answer a better purpose in both respects. And in cases where the stronger party is the injured one, although by a resort to war redress is generally obtained, how hard *the way* of obtaining it! *Arbitration* would afford it in an easier way. In every case, then, the ends of justice are better subserved by *arbitration* than by war, and all the evils of war are prevented besides.

“ Furthermore, war is an infringement of the independence of nations. Surely it is such an infringement, for one nation to dictate to another, and to attempt to enforce its dictation, as is always done by one of the parties in war. But *arbitration* respects national sovereignty. Here is no dictation, no coercion, nothing but friendly counsel. Once more; by resorting to war, nations violate one of the plainest dictates of reason, viz., that parties should not be judges in their own cases, which they always assume to be in war. *Arbitration* respects this dictate, by providing a disinterested party as a judge. Then again; the custom of war affords the strong an opportunity to oppress the weak, and the ambitious to pursue their schemes of conquest and aggrandizement. *Arbitra-*

tion is a check to oppression and ambition, and affords protection to the defenceless. And again; the custom of war, by which nations take their position on what they denominate the point of honour, refusing to make the proper concessions and overtures for the preservation of peace, and sacrificing justice itself to resentment and pride, is one vast system of duelling. The principle of international *arbitration* is the principle of order and peace on a scale of equal magnitude. In short, every reason that can be urged in favour of the peaceful adjustment of individual disputes, and against a resort to individual violence, can be urged with as much greater force in favour of international *arbitration*, and against war, as the evils of war exceed in every respect the evils resulting from individual combat.

“Now then, if the ends of justice itself can be better subserved by *arbitration* than by war, and so much evil prevented, and so much good done, what plea remains for war?”—APPENDIX TO THE AMERICAN PRIZE ESSAYS ON A CONGRESS OF NATIONS.

We cannot blind ourselves to the manifest advantages proffered by the establishment of a CONGRESS AND A COURT OF NATIONS. How insignificant by its side will appear those endless treaties, built up by stratagem and fraud, pulled down by violence and treachery, made but to be broken! This covenant would be as a rainbow across the political horizon, telling man that the storm of ages had passed away, and that peace, happy peace, was restored! Religion appeals to the conscience; mercy and humanity dictate to the heart; policy and prudence confirm the mind in abhorrence of war, and in favour of a system that may banish its horrors from the world for ever.

PRIZE ESSAY ON PEACE.

The history of every war is very like a scene I once saw in Nithsdale. Two boys from different schools met one fine day upon the ice. They eyed each other with rather jealous and indignant looks, and with defiance on each brow. “What are ye glowrin’ at, Billy?” “What’s that to you? I’ll look where I have a mind, and hinder me if ye daur.” A hearty blow was the return to this, and then such a battle began! It being Saturday, all the boys of both schools were upon the ice, and the fight instantly became general and desperate.

I tried to pacify them ; and asked one party why they were pelting the others ? What had they done to them ? “ O naething at a', mon ; we just want to gie them a good thrashin'.”

After fighting till they were quite exhausted, one of the principal heroes stepped forth between them, covered with blood, and his coat torn to tatters, and addressed the belligerent parties thus : “ Weel, I'll tell ye what we'll do wi' ye. If ye'll let us alane, we'll let you alane.” There was no more of it ; the war was at an end, and the boys scattered away at their play. I thought at the time, and have often thought since, that that trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of ; with only this material difference, that instead of fighting out the needless quarrels they have raised, they sit in safety and look on ; hound out their innocent, but servile subjects to battle, and then after a waste of blood and treasure, are glad to make the boys' conditions ; “ If ye'll let us alane, we'll let you alane.”

JAMES HOGG.

On this anecdote, it is observed in the *ESSAY ON PEACE*: “ This is the general course of war ; and we assert, that it would be a manifest advantage for nations *to let each other alone at first* ; in other words, that they should have recourse to justice *in the first instance*, in the place of only appealing to it when they are exhausted or satiated.” Truly it would be well for them to remember the words of SOLOMON, “ Wisdom is better than strength.” And also, that “ the beginning of strife” is indeed “ like the letting out of waters,” so incalculable is the mischief, and so direful are the consequences that may, and most likely will, ensue.

ARMS.

WEAPONS of offence, or armour of defence. JOHNSON.

Derived from the Latin noun *Arma*, from whence also come the words ARM, to take arms ; ARMY, a number of armed men ; ARMISTICE, a cessation of hostilities ; ARMOURER, one who makes arms ; ARMOURY, the place

where arms are kept; **ARMOUR**, defensive weapons; **ARMAMENT**, a naval force, which is also the meaning of the Spanish word *Armada*; **ARMED** and **UNARMED**, with and without weapons, &c., &c.

Arms or *Weapons*, whether offensive or defensive, are spoken of in Scripture under the name of *Armour*, and are sometimes alluded to in a spiritual sense, as the *armour of righteousness*, meaning such graces and spiritual weapons as are for the defence of the soul.

See **ROMANS XIII. 12**—**EPHESIANS VI. 11**.

The Sword is frequently used figuratively in scripture, to denote war; the vengeance which God inflicts upon sinners; and also power and authority, as in **Romans xiii. 4**,—"He beareth not the sword in vain."

The following quotations will show the folly and wickedness of trusting in other than spiritual weapons, and also that we are to look forward to a time when instruments of strife will be no more used :—

Some trust in chariots, (war-carriages), and some in horses : but we will remember the name of the Lord our God.

PSALM XX. 7.

Wisdom is better than weapons of war. **ECCL. IX. 18.**

The Lord of Hosts is with us ; the God of Jacob is our refuge. He maketh wars to cease unto the ends of the earth ; he breaketh the bow and cutteth the spear in sunder ; he burneth the chariot in the fire.

PSALM XLVI. 7—9.

And he shall judge among the nations and rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. **ISAIAH II. 4.**—**MICAH IV. 3.**

There is much error with regard to war and the common notions of courage. It is a very mistaken idea, that the men who adopt the principles of the Peace Society are not courageous—that they are sneaking, timid, fearful men, who could not face a foe—who could not assert their rights—who could not defend their country—who were wanting in heroism, moral and physical. It requires much more courage to travel a dreary dangerous road

without pistols, than with them. I fancy I behold two individuals preparing to journey on such a road ; I see them occupying the last half-hour, ere they bid farewell to their friends, and, with their treasure in their pockets, take the road—each alike making a profession of Christianity ; and how is that half-hour employed ? The one is priming his pistols, looking to see that his powder is dry, and his bullets heavy enough to do execution ; and then he sets forth, trusting partly in his pistols, and partly in his God. Oh ! strange inconsistency. Oh ! practical atheism, mingled with the profession of Christianity ! trusting first to his pistols, but hoping that, should they miss fire, or should he not take a sure aim, the Almighty will then come to his aid, and help him out of his danger. I see the other man, on the contrary, trusting to the simple but divine and beautiful principles of the Peace Society, commending himself, his family, his interests for time and eternity to God ; he traverses the road with confidence and resignation, whatever may be his fate. Now I deny that the man who carries the pistols is the safer of the two. If the robbers are aware of the approach of these two persons, and are acquainted with their principles, and, by the clear light of the moon, can recognise their persons, the man of peace will be permitted to pursue his way—his person will be safe whatever may become of his property, the robbers knowing that no danger is to be apprehended from him ; while the other man will be brought to the ground weltering in his own gore, ere his hand can reach his pistol, or his eye take the aim that would have destroyed the murderer.

GEORGE THOMPSON.

It has been the ordinary practice of those who have colonized distant countries, to force a footing, or to maintain it with the sword. One of the first objects has been to build a fort, and to provide a military force. The adventurers became soldiers and the colony a garrison. Pennsylvania was however colonised by men who believed that war was absolutely incompatible with Christianity, and who therefore resolved not to practise it. Having determined not to fight, they maintained no soldiers and possessed no *arms*. They planted themselves in a country that was surrounded by savages, who knew they were *unarmed*. If easiness of conquest, or incapability of

defence could subject them to outrage, the Pennsylvanians might have been the very sport of violence; plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. But these were the people who possessed their country in security, whilst those around them were trembling for their existence. This was a land of peace, whilst every other was a land of war. The conclusion is inevitable, although extraordinary—they were in no need of *arms, because they would not use them.*

These Indians were sufficiently ready to commit outrages upon other states, and often visited them with desolation and slaughter, of that sort which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbearance. But whatever the quarrels of the Pennsylvanian Indians were with others, they uniformly respected, and held as it were sacred, the territories of William Penn. The Pennsylvanians never lost man, woman, or child by them, which neither the colony of Maryland nor that of Virginia could say, no more than the great one of New England.

CLARKSON relates that “the Pennsylvanians became *armed* though without *arms*; they became strong though without strength; they became safe, though without the ordinary means of safety. The constable’s staff was the only instrument of authority amongst them, for the greater part of a century, and never, during the administration of Penn, or that of his proper successors, was there a quarrel or a war.”

And when was the security of Pennsylvania molested, and its peace destroyed? When the men who had directed its counsels, and *who would not engage in war, were outvoted in its legislature:—when they who supposed that there was greater security in the sword than in Christianity, became the predominating body.* From that hour the Pennsylvanians transferred their confidence in Christian principles, to a confidence in their *arms*, and from that hour to the present they have been subject to war.*

JONATHAN DYMOND.

* For further particulars on this interesting subject, see *An Inquiry into the Accordancy of War with the principles of Christianity.*

When Babel was confounded, and the great
 Confederacy of projectors, wild and vain,
 Was split into diversity of tongues,
 Then, as a shepherd separates his flock,
 These to the upland—to the valley those,
 God drove asunder, and assigned their lot
 To all the nations. Ample was the boon
 He gave them, in its distribution fair
 And equal ; and he bade them dwell in peace.
 Peace was awhile their care ; they plough'd and sow'd
 And reap'd their plenty without grudge or strife ;
 But violence can never longer sleep
 Than human passions please. In every heart
 Are sown the sparks that kindle fiery war ;
 Occasion needs but fan them, and they blaze.
 Cain had already shed a brother's blood ;
 The deluge washed it out, but left unquench'd
 The seeds of murder in the breast of man.
 Soon by a righteous judgment in the line
 Of his descending progeny was found
 The first artificer of death ; the shrewd
 Contriver, who first sweated at the forge,
 And forced the blunt and yet unblooded steel
 To a keen edge, and made it bright for war.
 Him Tubal named, the Vulcan of old times,
 The sword and falchion their inventor claim ;
 And the *first smith* was the *first murderer's* son.

COWPER—*The Task.*

THE SICKLE AND THE SWORD.

There went two reapers forth at morn,
 Strong, earnest men were they,—
 Bent each at his appointed task
 To labour through the day.

One hied him to the corn-field, where
 Ripe stood the golden grain ;
 He reaped, and bound it into sheaves,
 And sang a merry strain.

And lo ! the other takes his stand
 Where rolls the battle's tide ;
 His weapon, late so clear and bright,
 With crimson stains is dyed.

And furiously he tramples down,
 And lays the ripe grain low ;
 He is death's reaper, and he gives
 An oath with every blow.

To which of these two lusty men
 Most honour should we give,—
 He who destroys, or works to save
 The food whereby we live !

And by the Mighty Judge of all,
Which think ye is abhorred ;
Which deems he best for man to use,
The SICKLE or the SWORD ? H. G. ADAMS.

BENEVOLENCE.

DISPOSITION to do good ; kindness ; charity ; good-will.
JOHNSON.

Grasp the whole worlds of reason, life, and sense,
In one close system of *benevolence*. POPE.

This word is derived from the Latin adverb *Bene*, well, and the verb *Volo*, to wish, or to will. From *Bene* also come BENEDICTION, a blessing, literally, speaking well ; BENEFactor, one who does a kindness ; BENEFIT ; BENEFICENT ; BENEFICENCE ; BENEFICIAL ; BENEFICE, a church living ; BENEVOLENT ; BENIGN, or BENIGNANT, kind ; BENIGNITY ; BENISON, (French) blessing ; N.B. (contraction for the Latin *nota bene*,) mark well. The opposite of *Bene* is *Male*, *Malus*, ill, evil ; see MALICE.

Let it be borne in mind, that there is this difference between BENEVOLENCE and BENEFICENCE ; the former is the *passive*, the latter the *active* principle ; the one implies a desire, a wish, to do good, and the other the act of doing good, or conferring benefits ; hence a BENEFactor is one, who not only desires to assist his fellow-creatures, but who also carries the desire into execution, such were CLARKSON and WILBERFORCE, who devoted their energies to the extinction of slavery ; such WILLIAM LADD, the American "Peace Apostle," as he has been appropriately termed ; and such JOHN HOWARD, for particulars of whom see PHILANTHROPY. "Love and charity," says ROGERS, "extend our BENEFICENCE to the miseries of our brethren," meaning the whole human family. We say of the Almighty, that He is both a BENEVOLENT AND BENEFICENT BEING, because with Him, to *will* is to *do* ; of our Saviour, that He is THE GREATEST OF BENEFactors, because he came down from Heaven, and suffered death upon the cross, for the sins of man ; compared with this, all other examples of BENE-

FICENCE sink into nothingness. Let us strive, as far as it lies in our power, to imitate so great an example, and in doing good to our fellow-mortals obey Him, who has commanded us to do good even to them that "persecute us," and "despitefully use us." See **MATT. v. 44.**

Remember, that he is indeed the wisest and the happiest man, who by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve these opportunities. **DODDRIDGE.**

Men should consider, that the more they enjoy, they are accountable for so much the more; and as they are capable of doing the more good, so by neglecting these opportunities, they expose themselves to the greater punishment. **BISHOP CONYBEARE.**

The joy resulting from the diffusion of blessings to those around us is the purest and sublimest that can enter the human mind, and can be conceived only by those who have experienced it. Next to the consolation of divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it, and it will not only sooth and tranquillize a troubled spirit, but inspire a constant flow of good humour, content, and gaiety of heart. **BISHOP PORTEUS.**

A lady applied once to the late benevolent Mr. Reynolds of Bristol, on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken;" we do not thank the clouds for the rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain.

Madame Geoffrin had ordered two marble vases from the celebrated sculptor Bouchardin. They were brought to her by two of his workmen, when she observed that the cover of one was broken. "Alas! yes, madam," said the workmen, "and our comrade to whom this misfortune happened, is so grieved about it, that he dared not appear before you. He is much to be pitied, for if our master were to know it, he would send him away, and he has a wife and four children." "Well, well," said the lady, "he may make himself easy, I shall not say a word

about it." When the workmen were gone, she reflected within herself, "This poor man has suffered exceedingly from vexation; he must be comforted." Then calling one of her servants, she said, "Go to M. Bouchardin's, and inquire for such a one; give him twelve livres, and give three to the comrades who spoke in his behalf."

PRACTICAL BENEVOLENCE.—*Benevolence* is not in word and in tongue, but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle; though there be no voice of eloquence to give splendour to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. It is not the impulse of high and extatic emotion. It is an exertion of principle. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you with the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of every discouragement. *Benevolence* is not merely a feeling but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.

DR. CHALMERS.

SPIRIT OF BENEVOLENCE.—If we hope to instruct others, we should familiarize our own minds to some fixed and determinate principles of action. The world is a vast labyrinth, in which almost every one is running a different way, and almost every one manifesting hatred to those who do not run the same way. A few, indeed, stand motionless, and not seeking to lead themselves or others out of the maze, laugh at the failures of their brethren, yet with little reason; for more grossly does *he* err, who never aims to go right. It is more honourable to the head as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of it. The happiness of mankind is the *end* of virtue, and truth is the knowledge of the *means*, which he will never attempt seriously to discover, who has not habitually interested himself in the *welfare of others*. The searcher after truth must love and be beloved; for general *benevolence* is a necessary motive to constancy of pur-

suit ; and this general *benevolence* is begotten and rendered permanent by social and domestic affections. Let us beware of that proud philosophy which affects to inculcate philanthropy, while it denounces every home-born feeling by which it is produced and nurtured. The paternal and filial duties discipline the heart, and prepare it for the love of all mankind. The intensity of private attachment encourages, not prevents, universal *benevolence*. The nearer we approach the sun, the more intense his heat, yet what corner of the system does he not cheer and vivify.

COLERIDGE.

Let usefulness and *beneficence*, not ostentation and vanity, direct the train of your pursuits.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, at the last hour, his useless intentions and barren resolves.

MURRAY'S ENGLISH READER.

Reader ! whatsoe'er thou art,
 What thy God has given, impart,
 Hide it not within the ground,
 Send the cup of blessing round.
 Hast thou power ?—the weak defend ;
 Light ?—give light—thy knowledge lend ;
 Rich ?—remember Him who gave ;
 Free ?—be brother to the slave.

Called a blessing to inherit,
 Bless, and richer blessings merit ;
 Give, and more shall yet be given ;
 Love, and serve, and look for—*Heaven*.

CONDER.

CHARITY.

OF this word JOHNSON has given five distinct definitions, viz.—1st. Tenderness ; kindness ; love ;—2nd. Goodwill ; benevolence ; disposition to think well of others ;—3rd. The theological virtue of universal love ;—4th. Liberality to the poor ;—5th. Alms ; relief given to the poor ; the following extracts will tend to illustrate its different meanings, and to shew that under each of them it is an admirable virtue.

Etymologists are in some doubt as to the derivation of this word ; the most probable account is, that which states

it to come from the Greek root, *Charis*, signifying grace, favour, gratitude; from whence it passed into the Latin, *Caritas* or *Charitas*, and then again into CHARITY, English, and *Charité*, French; we also use CHARITABLE; CHARITABLY; and CHARITABLENESS; whose meaning will be quite apparent, and the same words with the prefix UN, which gives them an opposite signification as UNCHARITABLE, not tender; kind, loving, &c.

CHARITY is a principle of prevailing love to God and good will to men, which effectually inclines one endued with it to glorify God, and to do good to others; to be patient, slow to anger, and ready to forgive wrongs; to shew kindness to all, and seek the good of others, though with prejudice to himself. A person endued therewith does not interpret doubtful things to the worst sense, but the best; is sorry for the sins of others, but rejoices when any one does well, and is apt to bear with their failings and infirmities; and lastly, this grace is never lost, but goes with us into another world, and is exercised there.

CRUDEN'S CONCORDANCE TO THE BIBLE.

Though I speak with the tongues of men and of angels, and have not *charity*, I am become as a sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries; and though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *charity*, it profiteth me nothing. *Charity* suffereth long and is kind; *charity* envieth not; *charity* vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. *Charity* never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. * * * * And now abideth faith, hope, and *charity*, these three; but the greatest of these is *charity*. 1 CORINTHIANS XIII.

Knowledge puffeth up, but *charity* edifieth. 1 COR. VIII. 1.

Follow after *charity*, and desire spiritual gifts.

1 COR. XIV. 1.

Let all your things be done with *charity*.

1 COR. XVI. 14.

Above all these things put on *charity*. COL. III. 14.

Now the end of the commandment is *charity*.

1 TIM. I. 5.

Follow righteousness, faith, *charity*, peace.

2 TIM. II. 22.

Have fervent *charity*, for *charity* shall cover the multitude of sins.

1 PETER IV. 8.

Many more scriptural passages might be quoted to shew the beauty and holiness of this virtue ; indeed, as one of the early fathers of Christianity observes :—

CHARITY is the scope of all God's commands.

ST. CHRYSOSTOM.

It is *charity* only that maketh riches worth the owning. We may observe, when *charitable* men have ruled, the world hath flourished, and enjoyed the blessings of peace and prosperity ; the times have been more pleasant and smooth ; nor have any princes sat more secure or firm on their thrones than those that have been clement and benign, as Titus, Trajan, Antonine and others. And we may observe again, how rugged and full of breaks those times have been wherein cruel ones have had power.

OWEN FELTHAM.

It is not only the great and public efforts of Christian benevolence and *charity* that are owned of God, and blessed with his approval, but in the hour of midnight, in the secret chamber, and when the world takes no cognizance of our actions, His eye beholds them, and His ear is open to detect the slightest whisper that conveys its blessing, or its bane to the heart of a familiar friend.

ELLIS.

True *charity* is without ostentation ; POPE has beautifully described a charitable man, as one who,

“ Did good by stealth, and blushed to find it fame ;”

and POLLOCK no less beautifully says :—

“ The dews came down unseen at eventide
And silently their bounties shed, to teach
Mankind unostentatious *charity*.”

COURSE OF TIME.

A PARAPHRASE ON THE 13TH CHAPTER OF THE 1ST EPISTLE
TO THE CORINTHIANS.

Did sweeter sounds adorn my flowing tongue,
 Than ever man pronounced or angel sung ;
 Had I all knowledge, human and divine,
 That thought can reach or science can define ;
 And had I power to give that knowledge birth,
 In all the various languages of earth :
 Did Shadrach's zeal my glowing breast inspire,
 To weary tortures, and rejoice in fire ;
 Or had I faith like that which Israel saw,
 When Moses gave them miracles, and law ;
 Yet, gracious *charity*, indulgent guest,
 Were not thy power exerted in my breast,
 Those speeches would send up unheeded pray'r,
 That scorn of life would be but wild despair ;
 A tymbal's sound were better than my voice ;
 My faith were form, my eloquence mere noise.

Charity, decent, modest, easy, kind,
 Softens the high, and rears the abject mind ;
 Knows with just reins, and gentle hand to guide
 Betwixt vile shame and arbitrary pride :
 Not soon provoked, she easily forgives,
 And much she suffers as she much believes :
 Soft peace she brings, wherever she arrives,
 She builds our quiet as she forms our lives ;
 Lays the rough paths of peevish nature even,
 And opens in each heart a little heaven.

Each other gift, which God on man bestows,
 Its proper bounds, and due restriction knows ;
 To one fixed purpose dedicates its power,
 And finishing its act exists no more.
 Thus in obedience to what heaven decrees,
 Knowledge shall fail, and prophecy shall cease ;
 But lasting *charity's* more ample sway,
 Nor bound by time nor subject to decay,
 In happy triumph shall for ever live,
 And endless good diffuse, and endless praise receive.

MATTHEW PRIOR.

CHRISTIANITY

Is the religion which was taught and promulgated, or openly declared, by CHRIST, which name of our Blessed Redeemer, is derived from the Greek noun *Christos*, meaning anointed. It was customary with the Jews, and other ancient nations, to anoint with great ceremony those

chosen to any high office, and hence the applicability of the term, "The Anointed," to one appointed by God to be the King, Priest, and Prophet of His church and people; in whom, "dwelleth all the fulness of the Godhead bodily;" the chosen MESSIAH. The latter word is of Hebrew origin, and has the same meaning as the word CHRIST. The name JESUS signifies SAVIOUR, "and thou shalt call his name *Jesus*, for he shall *save* his people from their sins." MATTHEW I. 21.

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. JOHN III. 16.

From this Greek root *Christos*, are likewise derived all words beginning with CHRIS, of which JOHNSON gives no less than 16, with their separate definitions; of these, one is here quoted as an example, "CHRISTENDOM, (from *Christ* and *dun*), the collective body of *Christianity*; the regions of which the inhabitants profess the *Christian* religion." There is too much truth in the latter part of the following sentence, by a modern writer.

"The religion of *Christ* is peace and good will; the religion of *Christendom* is war and ill will." W.S. LANDOR. Were it not so, there would be little occasion for the efforts of the Peace, or any other philanthropic Society, as the rules laid down by our Lord and Saviour for the guidance of mankind are eminently calculated to produce concord and happiness; as PALEY observes, "Practical *Christianity* may be comprised in these words, devotion, self-government, and benevolence;" and BOLINGBROKE affirms that "*Christianity* contains a most simple and intelligible rule of belief, worship, and manners, and that the Gospel is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." The word GOSPEL in the original Greek, signifies *good news* or *glad tidings*, see Isaiah lii. 7.

No two things are more opposed than the *Christian* and warlike spirit. PALEY.

War is as contrary to the spirit of *Christianity* as murder. ADAM CLARKE.

The law said, "Life for life," but CHRIST said, "Resist not evil."

If *Christian* nations were nations of *Christians*, all war would be impossible, and unknown amongst them.

SOAME JENYNS.

War and bloodshed are utterly opposed to the meekness and gentleness of *Christianity*.

BISHOP TAYLOR.

Christianity quite annihilates the disposition for martial glory.

BISHOP WATSON.

The principles and practice of war are quite abhorrent to *Christianity*.

BISHOP OF LLANDAFF.

It was not till *Christianity* became corrupted, that its followers became soldiers.

CLARKSON.

All the virtues of domestic life are lessons which are taught in the *Christian* schools. It is like the sun, who, though he regulates and leads on the year, dispensing life and light to all planetary worlds, yet disdains not to cherish and beautify the flower which opens its bosom to his beam. So the *Christian* religion, though chiefly intended to teach us the knowledge of salvation, and be our guide to happiness on high, yet also regulates our conversation in the world, exerts its benign influence to every circle of society, and peculiarly diffuses its blessed fruits in the paths of domestic life.

HOGG.

I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than three-score years can give, I, now on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act in the conviction), that health is a great blessing,—competence, obtained by honourable industry, a great blessing,—and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a *Christian*.

COLERIDGE.

What a model for our humble imitation is that Divine person who was clothed with our humanity; who dwelt among us, that the pattern, being brought near, might be rendered more engaging, the conformity be made more practicable; whose whole life was one unbroken series of universal charity; who in his complicated bounties never

forgot that man is compounded both of soul and body ; who after teaching the multitude, fed them ; who repulsed none for being ignorant ; was impatient with none for being dull ; despised none for being contemned by the world ; rejected none for being sinners ; who encouraged those whose importunity others censured ; who in healing sicknesses, converted souls ; who gave bread and forgave injuries.

HANNAH MORE.—*Practical Piety.*

For precepts and examples of the early *Christians*, the reader is referred to the *Prize Essay on Peace*, chap. 9 ; *Upham's Manual of Peace*, chap. 12 ; *Clarkson's Essay*, being No. 3. of the Society's 8vo. tracts ; *Dymond's Inquiry*, &c., &c.

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan ?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe ?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good and love him still ?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal ?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last ;
And if I sorrow and affliction know,
He loves to add unto my cup of woe ;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless ?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive ?
Be patient still, and still forgive.

Why, Echo, how is this ! thou'rt sure a dove !
Thy voice shall teach me nothing else but love !
Nothing else but love.

Amen ! with all my heart, then be it so,
'Tis all delightful, just and good, I know,
And now to practise I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all those duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesu's blood alone !
Through Jesu's blood alone.

Echo, enough ! thy counsels to mine ear,
Are sweeter than to flowers the dew-drop tear ;
Thy wise instructive lessons please me well :
I'll go and practise them. Farewell, Farewell.

PRACTISE them. Farewell, Farewell.

C. CAYLEY.

TRIAL AND EXECUTION OF MAXIMILIAN, A YOUNG CHRISTIAN.—A.D. 260.—The early Christians refused to fight; and it is related of Maximilian, when brought before Dion the pro-consul, and asked his name, Maximilian, turning to him, replied, “Why wouldest thou know my name; *I am a Christian and cannot fight.*”

Maximilian was registered “five feet ten inches high,” and Dion bade the officer mark him. But Maximilian refused to be marked, still asserting that he was a Christian, upon which Dion instantly replied, “Bear arms, or thou shalt die.”

To this Maximilian answered, “*I cannot fight if I die, I am not a soldier of this world but a soldier of God.*” Dion then said, “Who has persuaded thee to behave thus?” Maximilian answered, “My own mind, and He that called me.” Dion then spoke to his father, and bade him persuade his son. But his father observed, that his son knew his own mind, and what was best for him to do. After this had passed, Dion addressed Maximilian again, in these words, “Take thy arms and receive the mark.” “I can receive,” says Maximilian, “no such mark—I have already the mark of Christ.” Upon which Dion said, “I will send thee quickly to thy Christ.” “Thou mayst do so,” says Maximilian, “but the glory will be mine.”

Maximilian still refusing the mark, spoke thus, “I cannot receive the mark of this world, and if thou shouldest give me the mark, I will destroy it. It will avail nothing. I am a Christian, and it is not lawful for me to wear such a mark about my neck, when I have received the saving

mark of the Lord Jesus Christ, the Son of the living God, whom thou knowest not, who died to give us life, and whom God gave for our sins. Him all we Christians obey—Him we follow as the Restorer of our life, and the Author of our salvation.”

Dion instantly replied to this, “Take thy arms, and receive the mark, or thou shalt suffer a miserable death.” “But I shall not perish,” says Maximilian, “my name is already enrolled with Christ—I cannot fight.”

Dion said, “Consider then thy youth and bear arms; the profession of arms becomes a young man.” Maximilian replied, “*My arms are with the Lord. I cannot fight for any earthly consideration. I am now a Christian.*”

Dion, the Pro-consul, said, “Among the life-guards of our masters, the Emperors, there are Christian soldiers, and they fight.” Maximilian answered, “they know what is expedient for them, *but I am a Christian, and it is unlawful to do evil.*”

Dion said, “Take thy arms, despise not the profession of a soldier, lest thou perish miserably.” “But I shall not perish,” says Maximilian, “and if I should leave this world, my soul will live with Christ the Lord.”

Dion then ordered his name to be struck from the roll; and when this was done, he proceeded, “Because out of thy rebellious spirit, thou hast refused to bear arms, thou shalt be punished according to thy deserts for an example to others,”—and then he delivered the following sentence, “Maximilian! because thou hast with a rebellious spirit, refused to bear arms, thou art to die by the sword.” Maximilian replied, “Thanks be to God.”

He was twenty years, three months, and seventeen days old,—and when he was led to the place of execution, he spoke thus: “My dear brethren, endeavour with all your might that it may be your portion to see the Lord, and that he may give you such a crown,”—and then with a pleasant countenance, he said to his father, “Give the executioner the soldier’s coat thou hast gotten for me, and when I shall receive thee in the company of the blessed martyrs, we may rejoice together with the Lord.”

After this he suffered. His mother Pompeiana, obtained his body from the judge, and conveyed it to Carthage, and buried it near the place where the body of CYPRIAN the martyr lay. And thirteen days after this,

his mother died, and was buried in the same place. And Victor, his father, returned to his habitation, rejoicing and praising God, that he had sent before such a gift to the Lord, himself expecting to follow after.

COMPASSION, PITY, &c.

PITY; commiseration; sorrow for the sufferings of others; painful sympathy. JOHNSON.

COMPASSION is derived from the Latin verb *Patior*, I suffer; with the prefix *con*, or *com*, meaning together; thus it literally means to suffer *with* or *for* another. From the same root come also **PATIENT**; **PATIENCE**; **PASSIVE**; (which words are likewise used with the prefix *Im*;) **PASSION**; **PASSIONATE**; **DISPASSIONATE**, &c., &c.

The etymology of **PITY** is somewhat obscure; in Latin it is *Miseratio*; and from *Miser*, which signifies wretched; pitiful; come **MISERY**; **MISERABLE**; **COMMISERATE**, to pity; and **COMMISERATION**. We now apply the term **MISER** to a person who hoards up money, because he is one wretched and truly pitiable, as all those must be who have no sympathy with, or for their fellow-creatures.

SYMPATHY differs from **COMPASSION** in this, the latter always implies pity for suffering; the former, fellow-feeling with another, whether in joy or sorrow. **SYMPATHY** is derived from the Greek noun *Pathos*, feeling; from whence also come all words ending in **PATHY**, as **APATHY**, &c.

Be ye all of one mind, having *compassion* one of another, love as brethren, be *pitiful*, be courteous. 1 PETER III. 8.

Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and *compassions* every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

ZECH. VII. 9, 10.

To him that is afflicted, *pity* should be showed.

JOB VI. 14.

He that hath *pity* upon the poor, lendeth unto the Lord ;
and that which he hath given, will he pay him again.

PROVERBS XIX. 17.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will *pity* the poor.

PROVERBS XXVIII. 8.

Ye have seen that the Lord is very *pitiful*. JAMES V. 11.

Feeble are all pleasures in which the heart has no share. The selfish gratifications of the bad, are both narrow in their circle, and short in their duration. But prosperity is redoubled to a good man, by his generous use of it. It is reflected back upon him by every one whom he makes happy ; in the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and goodwill of all who know him. He sees blessings multiplied around him on every side. " When the ear heard me, then it blessed me ; and when the eye saw me it gave witness to me ; because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing with joy. I was eyes to the blind, and feet was I to the lame ; I was father to the poor, and the cause which I knew not, I searched out." Thus while the righteous man flourishes like a tree planted by the rivers of water, he brings forth also his fruit in its season ; and that fruit he brings forth not for himself. He flourishes, not like a tree in some solitary desert, which scatters its blossoms to the wind, and communicates neither fruit nor shade to any living thing ; but like a tree in the midst of an inhabited country, which to some affords friendly shelter, to others fruit ; which is not only admired by all for its beauty, but blessed by the traveller for the shade, and by the hungry for the sustenance it hath given.

Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy, and the heart that melts at the tale of woe ; we should not permit ease and indulgence to contract our affections, and wrap us up in a selfish enjoyment. But we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with

pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty. **BLAIR.**

Pity the distressed, and hold out a hand of help to them ; it may be your case, and as you mete to others, God will mete to you again.

WILLIAM PENN'S *Advice to his Children.*

ELEGY TO PITY.

Hail, lovely pow'r ! whose bosom heaves the sigh,
When fancy paints the scene of deep distress ;
Whose tears spontaneous crystallize the eye,
When rigid fate denies the pow'r to bless.

Not all the sweets Arabia's gales convey
From flow'ry meads, can with that sigh compare ;
Not dew-drops glitt'ring in the morning ray,
Seem near so beauteous as that falling tear.

Devoid of fear the fawns around thee play,—
Emblem of peace, the dove before thee flies ;
No blood-stained traces mark thy blameless way,
Beneath thy feet no hapless insect dies.

Come, lovely nymph, and range the mead with me,
To spring the partridge from the guileful foe ;
From secret snares the struggling bird to free,
And stop the hand uprais'd to give the blow.

And when the air with heat meridian glows,
And nature droops beneath the conqu'ring gleam,
Let us—slow wandering where the current flows,
Save sinking flies that float along the stream.

Or turn to nobler, greater tasks thy care,
To me thy sympathetic gifts impart ;
Teach me in friendship's griefs to bear a share,
And justly boast the gen'rous feeling heart.

Teach me to sooth the helpless orphan's grief,—
With timely aid the widow's woes assuage ;
To misery's moving cries to yield relief,
And be the sure resource of drooping age.

So when the genial spring of life shall fade,
And sinking nature own the dread decay ;
Some soul congenial then may lend its aid,
And smooth the close of life's eventful day.

MURRAY'S ENGLISH READER.

CONCORD, &c.

AGREEMENT between persons or things; harmony; suitableness of one to another; peace; union; mutual kindness.

JOHNSON.

Kind *concord*, heavenly-born, whose blissful reign
Holds this vast globe in one surrounding chain;
Soul of the world !

TICKELL.

CONCORD is derived from the Latin noun *cor* gen. *cordis*, the heart, and the proposition *con*, with ; so that it means literally with the heart. From *Cor*, we have also CORDIAL, sincere; CONCORDANT; CONCORDANCE; DISCORDANT; DISCORDANCE; DISCORDANCY; (*Dis* or *Di*, in Latin, signifies negation or opposition to.) From the same derivative, we have also CORE, the heart, and several other words; see COURAGE.

AGREEMENT; this, as well as the French word *Gré*, (accord, will,) is probably derived from the Latin noun *Gratia*, meaning favour, grace. From *Gré*, we have the words AGREE; AGREEABLE; AGREEABLENESS; AGREEMENT; all of which are likewise used with the prefix *Dis*; &c. From *Gratia* or *Gratus*, are also derived several other words, on which see GRACIOUSNESS.

HARMONY comes from the Greek word *Harmos*, a joint; whose derivative is the verb *Aro*, to fit; hence it is frequently applied to sounds as well as states of being, &c., as in HARMONIOUS; HARMONIC; HARMONIZE. WATTS says, that "HARMONY is a compound idea made up of different sounds united," and the same may be also said of CONCORD, which, like the preceding word, has commonly a musical application.

Can two walk together, except they be *agreed*?

AMOS III. 3.

Agree with thine adversary quickly, whilst thou art in the way with him.

MATT. V. 25.

Again I say unto you, that if two of you shall *agree* on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

MATT. XVIII. 19.

The more you *agree* together, the less hurt can your enemies do you.

POPE.

If we look upon the world as a musical instrument, well-tuned, and *harmoniously* struck, we ought not therefore to worship the instrument, but Him that makes the music.

STILLINGFLEET.

Surely infinite wisdom must accomplish all its works with consummate *harmony*, proportion and regularity.

CHEYNE.

It is evident, in the general, that if we consult either public welfare, or private happiness, Christian charity ought to regulate our disposition in mutual intercourse. But as this great principle admits of several diversified appearances, let us consider some of the chief forms under which it ought to shew itself in the usual tenor of life. What first presents itself to be recommended is a *peaceable* temper; a disposition averse to giving offence, and desirous of cultivating *harmony* and *amicable* intercourse in society. This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and in contests that are unavoidable, proper moderation of spirit. Such a temper is the first principle of self-enjoyment; it is the basis of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome, are the bane of society. They seem destined to blast the share of comfort which is here allotted to man. But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosoms before it is let forth upon the world. In the tempests which they raise, they are always tossed; and frequently it is their lot to perish.

BLAIR.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. PSAL. CXXXIII.

'Tis a pleasant thing to see
Children in the Lord agree,
Children of a God of Love,
Live as they shall live above,
Acting each a Christian part—
One in lip, and one in heart.

As the precious ointment, shed
 Upon Aaron's hallow'd head,
 Downward through his garments stole,
 Scatt'ring odours o'er the whole ;
 So, from our High Priest above,
 To his church flows heavenly love.

Gently as the dews distil
 Down on Zion's holy hill,
 Dropping gladness where they fall,
 Brightening and refreshing all ;
 Such is *Christian union*, shed
 Through the members, from the head.

COURAGE, &c.

BRAVERY ; active fortitude ; spirit of enterprise.

JOHNSON.

COURAGE is derived from the French *Courage*, which comes from the Latin noun *Cor*, the heart ; from whence we have also **COURAGEOUS** ; **COURAGEOUSLY**-NESS ; **ENCOURAGE**-MENT ; **DISCOURAGE**-MENT ; &c., see **CONCORD**.

[**BRAVERY** comes from the French noun *Brave*, from whence we have also **BRAVE** ; **BRAVERY** ; **BRAVADO**, a boast ; **BRAVO**, a man who murders for hire, &c.]

Certainly it denotes no great *bravery* of mind to do that out of a desire for fame, which we could not be prompted to by a generous passion for the glory of Him that made us.

SPECTATOR, No. 255.

There are those who make it a point of *bravery* to bid defiance to the oracles of divine revelation.

L'ESTRANGE.

BRAVERY also signifies splendour, magnificence, show, &c.

In that day the Lord will take away the *bravery* of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. **ISAIAH III. 18.]**

Wait on the Lord ; be of good *courage*, and he shall strengthen thine heart : wait, I say, on the Lord.

PSALM XXVII. 14.

The *courage* which arises from a sense of our duty, and from the fear of offending Him that made us, acts always in an uniform manner, and according to the dictates of right reason. ADDISON.

Let us imitate the *courageous* example of St. Paul, who chose then to magnify his office, when all men conspired to lessen it. ATTERBURY.

The rational and immortal being who raises the edifice of his fame upon simple *bravery*, has chosen but an unworthy and a frail foundation. Separate *bravery* from motives and purposes, and what will remain but that which is possessed by a mastiff or a game-cock? All just, all rational, and we will venture to affirm, all permanent reputation, refers to the mind, or to virtue; and what connexion has animal power or animal hardihood with intellect or goodness? I do not decry *courage*. I know that He, who was better acquainted than we are with the nature and worth of human actions, attached much value to *courage*; but he attached none to *bravery*. *Courage* he recommended by his precepts, and enforced by his example. *Bravery* he never recommended at all. The wisdom of this distinction, and its accordance with the principles of His religion are plain. *Bravery* requires the existence of many of those dispositions which He disallowed. Animosity, resentment, the desire of retaliation, the disposition to injure and destroy, all this is necessary to *bravery*; but all this is incompatible with Christianity. The *courage* which Christianity requires, is to *bravery*, what fortitude is to daring—an effort of the mind rather than of the spirits. It is a calm, steady, determinateness of purpose, that will not be diverted by solicitation, or awed by fear. “Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. *But none of these things move me; neither count I my life dear unto myself,*” says St. Paul (Acts xx. 22). What resemblance has *bravery* to *courage* like this? This *courage* is a virtue, and a virtue which it is difficult to acquire, or to practise: and we have therefore, heedlessly or ingeniously transferred its praise to another quality, which is inferior in its nature, and

easier to acquire, in order that we may obtain the reputation of virtue at a cheap rate. That simple *bravery*, then, implies much merit, or much of that merit which a rational being should desire, we think cannot be shown; and if the reader should think differently, we would invite him to consider whether it will always be easy, in awarding the honours of a battle, to determine the preponderance of virtue between the soldier and the horse which carries him.

DYMOND'S INQUIRY, &c.

A coward is not necessarily bad, nor a *brave* man necessarily good. *Courage*, like other dispositions, may be applied to wicked purposes; it may be injurious to the courageous persons, and injurious to others. If *courage* makes men less happy—if it injures the comforts, or destroys the property of others—it is not a virtue, but a vice. Guided by prudence and benevolence, *courage* is virtuous; but if not guided by these, it may be quite the contrary.

DR. BOWRING.

One of the convicts of Sing Sing prison (United States), having been subjected to punishment, had vowed the death of Captain Lyonds, at the first opportunity. This threat coming to the Captain's ears, he sent for the convict, received him alone in his bed-chamber, and without appearing to notice anything peculiar in his manner, directed the man to shave him. The convict performed the operation without any attempt at violence. When it was over, Captain Lyonds dismissed him, telling him that he had heard he had threatened his life, but that he knew he would not dare to attempt it, and that he had sent for him alone, and without arms, to let him see how little he feared him.

Courage consists not in hazarding without fear, but in being resolutely minded in a just cause. PLUTARCH.

He that unshrinking and without a groan,
Bears the first wound, may finish all the war
With mere *courageous* silence, and come off
Conqueror: for the man that well conceals
The heavy strokes of fate, he bears them well.

DR. WATTS.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

PSALM XXVII. 1.

c 3

God is my strong salvation,
 What foe have I to fear !
 In darkness and temptation,
 My light, my help is near.
 Though hosts encamp around me,
 Firm to the fight I stand ;
 What terror can confound me,
 With God at my right hand !
 Place on the Lord reliance,
 My soul with *courage* wait ;
 His truth be thine affiance,
 When faint and desolate ;
 His might thine arm shall strengthen,
 His love thy joy increase ;
 Mercy thy days shall lengthen,
 The Lord will give thee peace.

JAMES MONTGOMERY.

COURTESY AND KINDNESS.

COURTESY ; civility ; complaisance. JOHNSON.

Derived from the French *Courtoisie*, from whom we have COURTEOUS ; also COURTEOUSNESS.

KINDNESS ; benevolence ; beneficence ; good-will ; favour ; love. JOHNSON.

KINDNESS is derived from the Saxon, *Cynne*, signifying relation ; we say KIN.

Tumultuous wars shall *kin* with *kin*, and kind with kind confound. SHAKESPEARE.

We have also KIND ; KINDRED ; KINDLY, &c.
 "He is *kind* unto the unthankful and to the evil."

LUKE VI. 35.

AN ATHENIAN STORY.

In Athens, ere its sun of fame had set,
 'Midst pomp and show the gazing crowds were met,
 (Intent for ever upon something new,)
 The mimic wonders of the stage to view.

Lo, where the wide extended circus spreads,
 In galleried ranks, its sea of living heads,—
 Ranged in close order, rising row on row ;
 The void arena claims the space below.

The seats were filled—but, ere the shows began
 A stranger entered : 'twas an aged man,
 And while he sought a place with aspect mild,
 The polished young Athenians sat and smiled ;
 Eyed his confusion with a sidelong glance,
 But kept their seats, nor rose on his advance.

Oh! for a burning blush of deeper hue,
To mark the shame of that self-glorious crew;
How poor the produce of fair Learning's tree,
That bears no fruits of sweet humility!
The growth of arts and sciences how vain,
In hearts that feel not for another's pain!

Not so the Spartan youth, whose simpler school
Instilled the plain but salutary rule
Of kindness; and whose honest souls preferred
Truth, to display—performance, to a word.

They in the Cirque had their appointed place,
Distinct from Attica's distinguished race,
And rose with one accord, intent to prove
To honoured age their duty and their love.
Nor did a Spartan youth his seat resume,
Till that old man found due and fitting room.

Then came the sentence of reproof and praise,
Stamped with the sternness of the ancient days.
For standing forth amidst the assembled crowd,
The venerable stranger cried aloud;—

"The Athenians learn their duty well: but lo!
The Spartans practise what th' Athenians know!"
The words were good; and, in a virtuous cause,
They justly earned a nation's glad applause.

But we have surer words of precept given
In God's own book—the words that came from heaven:—
"Be kind,"* "Be courteous,"† "Be all honour shown,"‡
"Seek others' welfare rather than thine own."§

M.—SATURDAY MAGAZINE.

THE COURTESY OF CHRISTIANITY.—Nothing gives so high a polish as truly religious feelings; they shrink into nothingness all those minor objects which create asperities between man and man; they give from the habit of self-examination, an insight into the heart, a quickness of perception that knows every tender point, and avoids touching it, except to heal, whether its delicacy springs from the virtues, the infirmities, or even

* And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

EPHESIANS IV. 32.

† Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

1 PETER III. 8.

‡ Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law.

ROMANS XII. 10; XIII. 8.

§ Let no man seek his own, but every man another's wealth.

1 CORINTHIANS X. 24.

the vices of our nature. The Christian cannot be proud, vain, or negligent, except in the inverse of his religion, as the Sun of righteousness shines out in his heart, these clouds melt away.

The *courtesy* of Christianity is equally visible in health and sickness, in retirement as in a crowd, in a cottage as in a palace. Those sudden gusts of adverse or prosperous fortune, so fatal to artificial pretensions, do not throw it off its guard. Like the finest porcelain of the East, when broken in a thousand pieces, every fracture displays new smoothness and polish; and in its shivered state, it best shows the superiority of its beautiful structure over those coarser kinds which are of the earth, earthy.

The *courtesy* of Christianity is equally solicitous to avoid offending the poor and low, as the rich and great; recollecting that, to the poor the gospel was first preached, and that the Saviour of the world ennobled their situation by choosing it for its own.

MRS. FRENCH.

In order to render yourself *amiable* in society, correct every appearance of harshness in behaviour. Let that *courtesy* distinguish your demeanour, which springs not so much from studied politeness, as from a mild and gentle heart.

BLAIR.

I see in this world two heaps of human happiness and misery; if I can take but the smallest bit from one heap, and add it to the other, I carry a point. If as I go home, a child dropped a halfpenny, and if by giving to it another, I can wipe away its tears, I feel that I have done something. I should be glad indeed to do greater things, but I will not neglect that.

J. NEWTON.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damps from the brow of the dying, we cannot exist without mutual help. All therefore that need aid have a right to ask it of their fellow-mortals; no one who holds the power of granting can refuse it without guilt. Next to enjoying happiness ourselves, is the consciousness of having bestowed it on another.

SIR WALTER SCOTT.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can love or serve, but all may *please*;

Oh, let the ungentle spirit learn from hence,
 A small *unkindness* is a great offence:
 Large bounties to bestow we wish in vain,
 But all may shun the guilt of giving pain.

MRS. HANNAH MORE.

All worldly joys are less
 Than the one joy of doing *kindnesses*.

GEORGE HERBERT.

COVETOUSNESS.

AVARICE; inordinate desire of money; eagerness of gain. JOHNSON.

This word is sometimes taken in a good sense, as in 1 Cor. xii. 31. "*Covet* earnestly the best gifts," that is spiritual graces. This COVETOUSNESS is good and commendable. But most commonly it is used to imply an eager desire after earthly things, as in Proverbs xxi. 26. "The desire of the slothful killeth him; for his hands refuse to labour. He *coveteth* greedily all the day; but the righteous giveth and spareth not." COVETOUSNESS is called idolatry, see Col. iii. 5, because the *covetous* man places that love, confidence, and delight in riches, which are due to God alone. This sin is condemned in all sorts of persons, and is expressly forbidden by the tenth commandment. CRUDEN'S CONCORDANCE.

The French for COVETOUS is *Convoiteux*, from the verb *Convoiter*, to COVET, and to this language we are referred by JOHNSON; there however appears so much affinity between the Latin verb *Cupio*, to desire, and our word COVET, both in sense and sound, that, in the absence of any decisive evidence or authority, we incline to refer it to that root.

ST. PAUL says, I have *coveted* no man's silver, or gold, or apparel. ACTS xx. 33.

For the love of money is the root of all evil; which while some *coveted* after, they have erred from the faith, and pierced themselves through with many sorrows.

1 TIMOTHY vi. 10.

Nor thieves, nor *covetous*, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 COR. vi. 10.

But *covetousness*, let it not be once named among you.
EPHESIANS V. 3.

But a greater authority than ST. PAUL, has exhorted us to beware of this besetting sin, in the following sublime language: And He said unto them take heed and beware of *covetousness*: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully: And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said this will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods, and I will say to my soul, Soul! thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. Therefore I say unto you take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you.
* * * Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

LUKE XII. 15—34.

The scriptures exhibit *covetousness* as pervading all classes of mankind. They describe it as having thrown the world generally into a state of infidel distrust of the Divine Providence, and of dissatisfaction of the Divine allotments. "For after these things," saith Christ, "do the Gentiles seek." They seek after worldly objects as independently and intently as if there were no Providence to care for them, no God to be consulted. They pursue them to the entire neglect of every higher object. Sometimes *covetousness* has been seen actuating and debasing the character of an entire people. Against the Israelites, it is alleged, "From the least of them even unto the greatest of them, every one is given to *covetousness*." Of Tyre, it is said, "By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches." And of Chaldea, it is said, "Woe to him that *coveteth* an evil *covetousness* to his house, that he may set his nest on high." The insatiable desires, or the continued prosperity and boundless possessions of these nations, have left nothing in the national character but rapacity, arrogance, and a proud impiety which braved the very throne of God.

HARRIS' MAMMON.

For scriptural examples of this sin and God's punishment thereof, the reader is referred to the characters of ACHAN, JOSHUA vii; AHAB, 1 KINGS xxi; GEHAZI, 2 KINGS v; JUDAS, MATT. xxvii.

It was COVETOUSNESS, or the love of gain which first instigated man to the commission of innumerable crimes—piracies upon the high seas—robberies by land, with their attendant murders—the inhuman traffic in slaves; and, to swell the catalogue with an amount of evil past all human calculation, it is this passion which has caused half the wars which have desolated the world; for what is AMBITION,—the desire for power and dominion—but *covetousness* upon an extended scale? "The cruel nations, *covetous* of prey," have drawn the sword upon the slightest pretext, and wide-spreading desolation and misery have been the fatal results. The footpad who first robs, and then murders his solitary victim, wants but the power to become one of those scourges of the earth called "heroes;" the principle which animates both is essentially the same. Let them both reflect on the words of DAVID, "The wicked blesseth the *covetous*, whom the Lord abhorreth," Psalm

x. 3, and let them pray with him to the Lord, "Incline my heart unto thy testimonies, and not to *covetousness*." Psalm cxix. 36. EDITOR.

THE VANITY OF WEALTH.

No more, thus brooding o'er your heap,
 With avarice painful vigils keep ;
 Still unemployed the present store,
 Still endless sighs are breathed for more.
 Oh ! quit the shadow, catch the prize,
 Which not all India's treasure buys !
 To purchase heav'n has gold the power ?
 Can gold delay the mortal hour ?
 In life, can love be bought with gold ?
 Are friendship's pleasures to be sold ?
 No, all that's worth a wish—a thought,
 Fair virtue gives unbribed, unbought.
 Cease then in trash thy hopes to bind,
 Let nobler views engage thy mind.

DR. JOHNSON.

CRUELTY.

INHUMANITY ; savageness ; barbarity. JOHNSON.

There are great changes in the world by the revolutions of empire, the *cruelties* of conquering, and the calamities of enslaved nations. TEMPLE.

This word comes from the Latin adjective *Crudelis*, from whence we also derive CRUEL, which applied to persons or things, signifies bloody ; mischievous ; destructive ; causing pain. CRUELTY and CRUELNESS are likewise from the same root ; the latter is a word but seldom used now.

Deliver me, O my God, out of the hand of the wicked ; out of the hand of the unrighteous and *cruel* man.

PSALM LXXI. 4.

Have respect unto the covenant ; the dark places of the earth are full of the habitations of *cruelty*.

PSALM LXXIV. 20.

A righteous man regardeth the life of his beast ; but the tender mercies of the wicked are *cruel*.

PROVERBS XII. 10.

The following from the mouth of one of the prophets is a fine description of a warlike nation, and might well

apply to any of those fierce and rapacious ones, who have at various times desolated the earth. "Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; *they are cruel, and have no mercy*; their voice roareth like the sea; and they ride upon horses set in array as men of war against thee, O daughter of Zion!"

Oh, if when we oppress and goad our fellow-creatures, we bestowed but one thought upon the dark evidences of human error, which, like dense and heavy clouds, are rising slowly, it is true, but not less surely to heaven, to pour their after vengeance on our heads—if we heard but one instant, in imagination, the deep testimony of dead men's voices, which no power can stifle, and no pride can shut out, where would be the injury and injustice, the suffering, misery, *cruelty*, and wrong, that each day's life brings with it.

DICKENS.

Men see and understand guilt a little sometimes, when it starts upon them in a new and unexpected form, while they are entirely blind to far greater enormities, which they have themselves assisted to make common. The whole city of Boston was shocked by the disclosure of a scene of vice and *cruelty*, which was, to the mass of the inhabitants, a new and unusual form of sin. It was cock-fighting. *Cruel*, unrelenting wretches, prepared their victims for the contest by sawing off their natural spurs, and fastening deadlier ones of steel upon the bleeding trunks. Then, having forced the innocent animals to a quarrel, by thrusting their beaks into each others faces, till they provoked them to anger, they sat around to enjoy the spectacle of their combat. The whole community was shocked by it, for this was sin in a new and unexpected form, and one in which they had not themselves personally partaken. But when the same experiment precisely is tried with *men*, the world looks on calmly and unmoved. Military leaders bring human beings together by thousands, men who have no quarrel, and would gladly live in peace. They drive them up together front to front, and having armed them with weapons of torture and death, which nature never furnished, they succeed, half by compulsion, and half by malicious art, in getting the first blows struck,

and the first blood flowing, as a means of bringing the angry passions into play. This they call getting the men *engaged*! There is no trouble after this. The work goes on—a work of unutterable horror. The blood, the agony, the thirst, the groans which follow, are nothing. It is the raging fires of hatred, anger, revenge, and furious passion, which nerve every arm, and boil in every heart, and with which thousands upon thousands pour in crowds into the presence of their Maker; these are what constitute the real horrors of a battle-field. And what do mankind say to this? Why a few Christian moralists feebly remonstrate, but the great mass of men gather around the scene as near as they can get to it, by history and description, and admire the systematic arrangements of the battle, and watch the progress and the manœuvres of the hostile armies, as they would the changes in a game of chess; and were it not for the flying bullet, they would throng around the scene in person. But, when it comes to sawing off the spurs of a game-cock, and exasperating him against his fellow,—oh! that is shocking *cruelty*; that they cannot bear!

JACOB ABBOTT—*The Corner Stone.*

All amusements which consist in inflicting pain upon animals, such as bull-baiting, cock-fighting, &c., are purely wicked. God never gave us power over animals for such purposes. I can scarcely conceive of a more revolting exhibition of human nature, than is seen when men assembled to witness the misery which brutes inflict upon each other. Surely nothing can tend more directly to harden men to worse than brutal ferocity. WAYLAND.

The *cruel* pastimes here alluded to are now happily nearly abolished in England; bull-baiting has come to be considered as a relic of barbarous times, and none but the most depraved avow themselves lovers of cock-fighting, the opinions of society having, within the few past years, undergone a great change. There cannot be the slightest doubt that, in the process of time, WAR will also be regarded with equal horror and disgust by the reasonable and humane portion of the community, and that the meeting of armies on the battle-field, like the gladiatorial spectacles of ancient Rome, in which men fought with each other, and with wild beasts, will be matter of history only—a custom that has passed away, never

to return—a record of human crime and misery, from which we shall gladly turn our eyes to find consolation and *peace* in the realization of the scripture promises. EDITOR.

THE COLISEUM AT ROME.

I hail thy desolation—blood-stained pile !
 'Tis as it should be ! 'Mid the prostrate halls
 Of Justice and of Piety—where the senators
 Gave peace to nations, or the white-robed choirs
 Chanted hosannas to the King of kings ;—
 There let the stranger ruminate ;—there weep
 For Time's insatiate ravages. But here,—
 Where earth is rank with carnage, blood of men
 Wasted in hideous revelry by man,
 While crowned Wealth and bloated Power looked on,
 And congregated myriads yelled applause
 In frantic exultation ; where, e'en the maid,
 With lip disparted and suspended breath,
 Gazing in curious earnestness, surveyed
 The writhe of mortal agony ;—shall we weep,—
 Weep that the tide of Time hath swept them hence
 And left their mansions desolate,—their halls
 Of murderous triumph silent, echoless
 As their own graves !—That Rapine's fatal hand
 Hath rent thy pond'rous architrave, and dislodged
 Thy deep imbedded cornice, and unlocked
 Thine adamantine vaults' gigantic mass !
 Yet art thou beauteous.—From thine every part
 A thousand dreams of ages past away,
 Crowd on the eye of fancy,—from the arch
 Tier above tier in long succession piled,
 Through which the azure canopy of heaven
 Beams in unclouded brilliance, to the vault
 Black in its dense profundity of shade ;
 Whilst o'er the mouldering galleries, straggling wild,
 The tangled foliage, Nature's mantle, veils
 In graceful negligence, the guilty scenes.
 Be ever thus, proud fabric ! With that brow
 Of shattered grandeur still to after ages,
 (More eloquent than all the lore of schools)
 Whisper of man's mortality. And thou
 Stranger, if well-attuned thy thoughts, receive
 The solemn lesson ! turn thee from the scene
 Of Pagan godlessness to man redeemed—
 To man o'er Death victorious, led from earth
 • By perfect holiness and Christian love.

BISHOP SHUTTLEWORTH.

I would not enter on my list of friends,
 (Though graced with polish'd manners and fine sense,
 Yet wanting sensibility), the man
 Who needlessly sets foot upon a worm.

An inadvertent step may crush the snail
 That crawls at evening in the public path ;
 But he that has humanity, forewarn'd,
 Will tread aside, and let the reptile live.
 The creeping vermin, loathsome to the sight,
 And charged perhaps with venom, that intrudes,
 A visitor unwelcome, into scenes,
 Sacred to neatness and repose, the alcove,
 The chamber, or refectory, may die :
 A necessary act incurs no blame.
 Not so, when held within their proper bounds,
 And guiltless of offence, they range the air,
 Or take their pastime in the spacious field :
 There they are privileged ; and he that hunts
 Or harms them there is guilty of a wrong,
 Disturbs the economy of nature's realm,
 Who, when she formed, design'd them an abode.
 The sum is this. If man's convenience, health,
 Or safety interfere, his rights and claims
 Are paramount, and must extinguish theirs.
 Else they are all—the meanest things that are,
 As free to live, and to enjoy that life,
 As God was free to form them at the first,
 Who in his sovereign wisdom made them all.
 Ye, therefore, who love mercy, teach your sons
 To love it too. The springtime of our years
 Is soon dishonour'd and defiled in most
 By budding ills, that ask a prudent hand
 To check them. But alas ! none sooner shoots
 If unrestrained, into luxuriant growth,
 Than *cruelty*, most wicked of them all.
 Mercy to him that shows it is the rule
 And righteous limitation of its act,
 By which Heaven moves in pardoning guilty man ;
 And he that shows none, being ripe in years,
 And conscious of the outrage he commits,
 Shall seek it, and not find it, in his turn.

COWPER.

DUEL, DUELLIST, DUELLING.

1. A COMBAT between two ; a single fight. 2. A single combatant. 3. The act of fighting a single combat, which sense also is expressed by the verb To DUEL.

DUEL is derived from the Latin noun *Duo*, two, from which root we have also a variety of other words, for example DUAL, belonging to two ; DUUMVIRATE, a government of two ; DUET, a tune performed by two, &c., &c.

SHAKSPEARE has described the SOLDIER as one who

“ — seeks the bubble *reputation*
Even at the cannon's mouth.”

And DUELLING may be regarded as WAR on a less extended scale; it is consequently, in its degree, equally sinful and unchristianlike.

REPUTATION comes from the Latin verb *Reputo*, which signifies, I think and think again; *Puto* meaning I think. CHARACTER implies the moral mark which distinguishes one man from another: REPUTATION is what is thought of a man by others.

HONOUR is a word of many meanings; JOHNSON gives no less than thirteen, of which the three following, with the subsequent quotations, will suffice for our purpose: Subject of praise; nobleness of mind; due veneration. This latter quality is fully illustrated by the Fifth Commandment, “*Honour* thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

It is a respect which, in the nature of it, implies a mixture of love and fear, and in the object equally supposes goodness and power. But if by *honour* is meant anything distinct from conscience, it is no more than a regard to the censure and esteem of the world, (this is the duellist's honour.)

ROGERS.

He is worthy of *honour* who willeth the good of any man, and he is much unworthy thereof who seeketh his own profit, and oppresseth others.

CICERO.

True honour, or the fear of doing anything base or unworthy, is a noble principle; while *false honour*, or the fear of the world, is a degrading principle in all situations. He is the true man of *honour* who keeps steadily in the path of virtue, and braves the laugh of the world.

GILPIN.

A king can make a man *honourable* and *right honourable*, but he cannot make a *man of honour*.

It is an *honour* for a man to cease from strife.

PROVERBS XX. 3.

From the Latin noun HONOR, are derived the following words: HONOUR; HONOURABLE; HONORARY; UNHONOURED; DISHONOURED, &c.

Titles of *honour* add not to his worth who is himself
an *honour* to his titles.

JOHN FORD.

He's truly valiant that can wisely suffer
The worst that men can breathe ; and make his wrongs
His outsides ; wear them like his raiment, carelessly ;
And ne'er prefer his injuries to his heart
To bring it into danger.

SHAKESPEARE.

The custom of *duelling* took its rise in times of profound ignorance and superstition. It was prevalent amongst the ancient Gauls and Germans, and became universal in Europe after the irruption of the barbarians had destroyed the Roman empire.

The military education of the feudal chiefs and their retainers, tended to perpetuate and extend this barbarous practice, which was at length sanctioned by the law and the church. Judicial combats were held in every state for the settlement of civil questions ; even the rights of the church, its domains and revenues were subjected to this singular ordeal, and sometimes the zeal of an ecclesiastic carried him into the lists as a champion. Although Christian ministers have preached, and moralists have railed against this bloody usage, it still prevails to a greater or less extent in every country in Europe, and is almost daily producing the most fatal results in America. Public opinion is in an unhealthy state upon this subject ; there is too ready a disposition to sneer at the man who would refuse to peril his life in a deadly conflict, no matter how unjustifiable the cause. Lord Powerscourt, in the year 1839, fought a duel with Mr. Roebuck, and the Archdeacon and clergy of the city of Bath presented to him an address, expressing their deep regret that he should have given his sanction to " a practice so injurious to the best interests of society, at variance with the laws of the land, and in direct violation of the precepts of the gospel." The following is an extract from his answer :—" The law of public opinion—the most influential of the laws of men, and too often more so than the law of God—consigns a young man, who, when either challenged or publicly insulted, shrinks from a duel, to that scorn and contempt which the imputation of cowardice entails ; and I confess that I have been deficient in that *exalted moral courage*, which in this instance would alone have enabled me to despise the scoffs of the world and the sneers of my asso-

ciates." We have reason to hope that a better feeling is beginning to prevail in society, from the circumstance of there having been lately established in England an "Anti-Duel Association," to which many noblemen, and men of high standing both in the army and navy, have given the sanction of their names. In other countries, also, as the annexed paragraph will show, a better feeling prevails.

COURT OF HONOUR IN BERLIN.—This new Court of Honour has recently prevented a duel between two lieutenants, whose differences came before the court, by virtue of the new enactment against duelling, and by their decision a hostile meeting was prevented. This law is likely to have a highly beneficial effect in society. Why not establish a *Court of Honour for nations*?

We read in Swedish history, that Gustavus Adolphus, King of Sweden, determined to suppress these false notions of *honour*, issued a severe edict against the practice. Two gentlemen, however, generals in his service, in a quarrel, agreed to solicit the King's permission to decide their difference by the laws of honour; the King consented, and said he would be present at the combat. He was attended by a body of guards and the public executioner, and before they proceeded to the onset, he told these gentlemen that they must fight till one of them died. Then turning to the executioner, he added, do you immediately strike off the head of the survivor.

This had the intended effect; the difference between the officers was adjusted, and no more challenges were heard of in the army of Gustavus Adolphus.

TRUSLER'S MEMOIRS.

MATHEMATICAL DEMONSTRATION.—The late eccentric mathematician, Professor Vince, of King's College, Cambridge, being once engaged in a conversation with a gentleman who advocated duelling, is said to have thrown his adversary completely *hors de combat* by the following acute and characteristic reply to his question:—"But what could you do, Sir, if a man told you to your very face 'you lie?'" "What cud I do? Why, I wudn't knock him down, but I'd tell him to pruv it. Pruv, Sir, pruv it, I'd say. If he cudn't, he'd be the liar, and there I shud have him; but if he did pruv that I'd lied, I must e'en pocket the affront, and there I expect the matter wud end."

COBBETT ON DUELLING.—Cobbett, when challenged to fight, recommended the challenger to draw a Cobbett in chalk upon a door, and if he succeeded in hitting it, to send him instant word, in order that he might have an opportunity of acknowledging that, had the true Cobbett been there, he in all probability, would have been hit too. But hit or no hit, the bullets could have no effect, whatever, he maintained, on the original cause of quarrel.

Duelling as a punishment is absurd, because it is an equal chance whether the punishment fall upon the offender or the person offended. Nor is it better as a reparation, it being difficult to explain in what the *satisfaction* consists, or how it tends to undo the injury, or afford a compensation for the damage already done. PALEY.

MR. SAGE.—I have never read of a *duel* among the Romans, and yet their nobility used more liberty with their tongues than any one may now do, without being challenged.

SIR MARK.—Perhaps the Romans were of opinion that ill language and brutal manners reflected only on those who were guilty of them ; and that a man's *reputation* was not at all cleared by killing the person who reflected upon it ; but the custom of those times had fixed the scandal in the *action*, whereas now it lies in the *reproach*.

TATLER.

The point of honour has been deem'd of use,
To teach good manners and to curb abuse :
Admit it true, the consequence is clear,
Our polish'd manners are a mask we wear ;
And at the bottom barbarous still and rude,
We are restrain'd indeed, but not subdued.
The very remedy, however sure,
Springs from the mischief it intends to cure,
And savage in its principle appears,
Tried, as it should be, by the fruit it bears.
'Tis hard, indeed, if nothing will defend
Mankind from quarrels but their fatal end ;
That now and then a hero must decease,
That the surviving world may live in peace.
Perhaps at last close scrutiny may show
The practice dastardly, and mean, and low ;
That men engage in it, compell'd by force,
And fear, not courage, is its proper source.
The fear of tyrant custom, and the fear
Lest fops should censure us, and fools should sneer.

At least to trample on our Maker's laws,
And hazard life for any or no cause,
To rush into a fixed eternal state
Out of the very flames of rage and hate,
Or send another shivering to the bar
With all the guilt of such unnatural war,
Whatever use may urge, or honour plead,
On reason's verdict, is a madman's deed.
Am I to set my life upon a throw,
Because a bear is rude and surly? No—
A moral, sensible, and well-bred man,
Will not affront me, and no other can.

COWPER.

ENVY, &c.

1. Pain felt, and malignity conceived at the sight of excellence or happiness. 2. Rivalry; competition. 3. Malice; malignity. To ENVY. 1. To hate another for his excellence, happiness, or success. 2. To grieve at any qualities of excellence in another. 3. To grudge; to impart unwillingly; to withhold maliciously.

JOHNSON.

ENVY is a repining at the prosperity or good of another; or anger and displeasure at any good of another which we want, or any advantage another hath above us.

RAY.

ENVY is derived from the French noun *Envie*, which comes from the Latin verb *Invideo*, compounded of *In* into, and *Video*, to see; so that it literally signifies, looking too intently upon the condition, or actions, or qualities of another. From the same derivation we have ENVIOUSLY-NESS; INVIDIOUSLY-NESS; and a great number of other words of various significations.

MALICE; the derivative of this word has already been given, see *Bene-volence-Male-volence*; *Good-will*; *Ill-will*; MALISON and BENISON, the former signifying a curse, and the latter a blessing, are words sometimes, though not often, now used. The French for bad is *Mal*, hence we say, *Mal-practices*, *Mal-administration*, &c.

SPITE; malice; rancour; hate; malignity; malevolence.

JOHNSON.

We are not quite clear as to the origin of this word;

D

in French it is *Dépit*, and in Dutch *Spijt*. A modern author says, "SPITE is a little word, but it represents as strange a jumble of feelings and compound of discords as any polysyllable in the language." DICKENS.

HATE; HATRED, HATEFUL; &c., these words come from the Saxon, and according to JOHNSON have a similar meaning to those above quoted. SOUTH says, "*Hatred* is the passion of defiance, and there is a kind of aversion and hostility included in its very essence;" let us, then, follow the advice of WAKE, and "return no *malice* nor *hatred* against any; but be ready to do them all the kindness we are able."

Envy at the good of others, and *malice* wishing them evil, is a deep pollution of spirit. This absolutely alienates men from the nature and life of God; for the clearest conception we have of the Deity is, that he is good, and does good. This vice is immediately attended with its punishment; the *envious* man is his own tormentor, "*envy* slayeth the silly one," Job v. 2. "*Envy* is the rottenness of the bones," Proverbs xiv. 33. Besides, this stops the descent of divine blessings, and turns the petitions of the *envious* into imprecations against themselves.

Wicked men *hate* the righteous. Psalm xxxiv. 21. "They that *hate* the righteous shall be desolate." There is also a *hatred* of the sins of men, not of their persons; thus the righteous *hate* even the garment spotted with corruption. Jude 23. The godly *hate* sin because it is a breach of God's law. CRUDEN'S CONCORDANCE.

Wrath is cruel, and anger is outrageous; but who is able to stand before *envy*? PROVERBS xxvii. 4.

For he (Pontius Pilate) knew that for *envy* they (the Jews) had delivered him (our Saviour) to be crucified. MATT. xxvii. 18.

The Patriarchs moved with *envy* sold Joseph. ACTS vii. 9.

Let us walk honestly, not in strife and *envying*. ROMANS xiii. 13.

Where *envying* and strife is, there is confusion and every evil work. JAMES iii. 14.

Thou shalt not *hate* thy brother in heart.

LEVITICUS XIX. 17.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all *malice*.

EPHES. IV. 31.

But now ye also put off all these; anger, wrath, *malice*.

COL. III. 8.

For we ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in *malice* and *envy*, *hateful*, and *hating* one another.

TITUS III. 3.

Thou hast seen it; for thou beholdest mischief and *spite* to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

PSALM X. 14.

Envy is the hatred of another's felicity; in respect of superiors, because they are not equal to them; in respect of inferiors, lest they should be equal to them; in respect of equals, because they are equal to them.

ST. AUGUSTINE.

The rancour of *malice* is the true nature of the devil, and the soul possessed therewith is his dearest dwelling. For where *envy*, *hatred*, and revenge take up the whole heart, there God hath no room at all left to be in all his thoughts. I may meet a mad man and avoid him; I may move a choleric man and pacify him; I may cross a furious drunkard and shun him; but a *malicious* man is more dangerous, implacable, and inevitable than they all.

ARTHUR WARWICK.

The *envious* man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion, give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, and wisdom, are provocations of their displeasure. What a wretched and apostate state is this! to be offended with excellence, and to hate a man because we approve him. The condition of the *envious* man is the most emphatically miserable; he is not only incapable of rejoicing in another's merit or success, but lives

in a world wherein all mankind are in a plot against his quiet, by studying their own happiness and advantage.

STEELE.

When a statue had been erected by his fellow-citizens of Thasos to Theogenes, a celebrated victor in one of the public games of Greece, we are told, that it excited so strongly the *envious hatred* of one of his rivals, that he went to it every night, and endeavoured to throw it down by repeated blows, till at last, unfortunately successful, he was able to move it from its pedestal, and was crushed to death beneath it on its fall. This, if we consider the self-consuming misery of *envy*, is truly what happens to every *envious* man. He may, perhaps, throw down his rival's glory, but he is crushed in his own soul beneath the glory which he overturns.

DR. BROWN.

But *envy* had enough,
 To fill his heart with gall and bitterness.
 What made the man of *envy* what he was,
 Was worth in others, vileness in himself,
 A lust of praise, with undeserving deeds,
 And conscious poverty of soul ; and still
 It was his earnest work and daily toil,
 With lying tongue, to make the noble seem
 Mean as himself. On fame's high hill he saw
 The laurel spread its everlasting green,
 And wished to climb ; but felt his knees too weak,
 And stood below unhappy, laying hands
 Upon the strong, ascending gloriously
 The steps of honour, bent to draw them back ;
 Involving oft the brightness of their path,
 In mists his breath had raised. Whene'er he heard,
 As oft he did, of joy and happiness,
 And great prosperity, and rising worth,
 'Twas like a wave of wormwood o'er his soul,
 Rolling its bitterness. His joy was woe,
 The woe of others. When, from wealth to want,
 From praises to reproach, from peace to strife,
 From mirth to tears, he saw a brother fall,
 Or virtue make a slip,—his dreams were sweet.

ROBERT POLLOK—*Course of Time.*

FAME, GLORY, &c.

1. CELEBRITY ; renown ; report ; rumour.

JOHNSON.

If we would perpetuate our *fame* or reputation, we must do things worth writing, or write things worth reading.

PLINY.

The Latin for FAME is *Fama*, which comes from the Greek verb *Phemi*, to speak ; the noun of this word is *Pheme*, or as it appears in the Doric, a dialect of the Greek language, *Phama*, hence the Latin *Fama*, and our FAME ; FAMOUS ; INFAMY ; INFAMOUS ; DEFAME, to speak ill of ; DEFAMATORY ; DEFAMED ; DEFAMATION (of character) ; &c. &c.

The Latin for GLORY, or RENOWN, is *Gloria*, which according to some etymologists is derived from the Greek word *Kleos*, which has the same meaning ; from the same root we have also GLORIOUS-LY-NESS ; the same words with the prefix IN ; GLORIFY, to praise, &c.

GLORY, like honour, is a word to which many significations are attached ; there is a true and a false GLORY ; a heavenly and an earthly FAME : in one sense, it signifies Praise ; Adoration ; as in Luke ii. 14, "*Glory* to God in the highest." And in another, Splendour ; Magnificence ; Lustre ; Brightness ; see Matthew vi. 29. "Solomon in all his *glory* was not arrayed like one of these," (lilies). It means the felicity of heaven prepared for those that please God ; see Psalm lxxiii. 24. "Thou shalt guide me with thy counsel, and afterwards receive me into *glory*." And it likewise means Pride ; Boastfulness ; Arrogance ; as "by the *vain-glory* of men they entered into the world, and therefore shall they come shortly to an end." WISDOM. To be *vain-glorious* therefore, is to be proud, arrogant. TRUE GLORY is that which results from deeds of goodness and beneficence ; and FALSE-GLORY, that which accompanies the actions of great generals and commanders—men who have slain countless numbers of their fellow-creatures ; it is to this kind of *renown* SHAKESPEARE alludes :

Glory is like a circle in the water,
Which never ceases to enlarge itself,
Till by broad spreading it disperse to nought.

When righteous men do rejoice, there is great *glory*.

PROVERBS XXVIII. 12.

From the uttermost parts of the earth have we heard songs, even *glory* to the righteous. ISAIAH XXIV. 16.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have *glory* of men. Verily I say unto you, they have their reward.

MATTHEW VI. 2.

To sacrifice our lives for the liberties, and laws, and religion of our native land, are undoubtedly high-sounding words; but who are they that will do it? Who is it that will sacrifice his life for his country? Will the senator who supports a war? Will the writer who declaims upon patriotism? Will the minister of religion who recommends the sacrifice? Take away *glory*—take away *war*, and there is not a man of them who will do it. Will you sacrifice your life at *home*? If the loss of your life in London or at York would procure just as much benefit to your country as the loss of one soldier's in the field, would you be willing to lay your head upon the block? Are you willing to die without notice and without remembrance; and for the sake of this little undiscoverable contribution to your country's good? You would perhaps die to save your country; but this is not the question. A soldier's death does not save his country. The question is, Whether without any of the circumstances of war, without any of its *glory*, or any of its pomp, you are willing to resign yourself to the executioner? If you are not, you are not willing to die for your country; and there is not an individual amongst the thousands who declaim upon patriotism, who is willing to do it. He will lay down his life, indeed,—but it must be in war: he is willing to die—but it is not for patriotism, but for *glory*. Crimes should be traced to their causes; and guilt should be fixed upon those who occasion, although they may not perpetrate them. And to whom are the frequency and the crimes of war to be principally attributed? To the directors of public opinion, to the declaimers upon *glory*; to men who sit quietly at home in their studies and at their desks; to the historian and the biographer, and the poet and the moral philosopher; to the pamphleteer; to

the editor of the newspaper; to the teacher of religion. "As long as mankind," says GIBBON, "shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military *glory* will ever be the vice of the most exalted characters."

DYMOND'S INQUIRY.

Of all the phantoms fleeting in the mist
Of Time, though meagre all, and ghostly thin,
Most unsubstantial, unessential shade,
Was earthly *Fame*. She was a voice alone,
And dwelt upon the noisy tongues of men.
She never thought, but gabbled ever on,
Applauding most what least deserved applause.
The motive, the result, was nought to her.
The deed alone, though dyed in human gore,
And steeped in widow's tears, if it stood out
To prominent display, she talked of much,
And roared around it with a thousand tongues.
As changed the wind her organ, so she changed
Perpetually; and whom she praised to-day,
Vexing his ear with acclamations loud,
To-morrow blamed, and hissed him out of sight.

ROBERT POLLOK.—*Course of Time*.

This is true *glory* and *renown*, when God,
Looking on th' earth, with approbation marks
The just man, and divulges him through heaven
To all his angels, who with true applause
Recount his praises: thus he did to Job,
Who famous was in heaven, on earth less known;
Where *glory* is false *glory*, attributed
To things not *glorious*, men not worthy of *fame*.
They err who count it *glorious* to subdue
By conquest far and wide, to over-run
Large countries, and in field great battles win,
Great cities by assault; what do these worthies,
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighbouring or remote,
Made captive, yet deserving freedom more
Than those their conquerors, who leave behind
Nothing but ruin wheresoe'er they rove
And all the flourishing arts of peace destroy.
But if there be in *glory* aught of good,
It may by means far different be attain'd,
Without *ambition*, *war*, or *violence*;
By *deeds of peace*, by wisdom eminent,
By *patience*, *temperance*.
MILTON.—*Paradise Lost*.

FORBEARANCE, FORGIVENESS, &c.

FORBEARANCE, command of temper ; lenity ; mildness.
JOHNSON.

Liberty is the power a man has to do, or *forbear* doing any particular action, according as its doing or *forbearance* has the actual preference in his mind. LOCKE.

I therefore beseech you that ye walk worthy of the vocation to which ye are called, with all lowliness and meekness, with long-suffering, *forbearing* one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace.
EPHESIANS IV. 1.

FORGIVENESS, pardon of an offence ; tenderness ; willingness to *forgive*.
JOHNSON.

Here are introduced more heroic principles of meekness, *forgiveness*, bounty, and magnanimity, than all the learning of the heathens could invent.
SPRUTT.

These two words are derived from the Saxon. *FOR*, has in composition, the power of privation ; hence *TO FORBEAR*, means to abstain from anything, violence of temper for instance, to be patient ; and to *FORGIVE*, signifies to remit, not to exact debt or penalty.

It is divine grace alone that can enable us to exemplify the Christian character in the *forgiveness* of injuries, and in the exercise of that love which would embrace even our bitterest persecutors, and extend to the whole family of man. Our blessed Redeemer, who has taught and commanded us to pray to the Almighty thus, "give us this day our daily bread, and *forgive* us our trespasses as we *forgive* them that trespass against us," affords in his own person, the most illustrious example of *forgiveness* on record ; when nailed to the cross, and about to expire in extreme agony, inflicted by those whom he came to save, he still said, "Father, *forgive* them, for they know not what they do." (Luke xxiii. 34.) Stephen, while suffering the tortures of death by stoning, prayed for his murderers : "Lord, lay not this sin to their charge." (Acts vii. 60.) And the patriarch Joseph *forgave* and embraced his brethren who had hated him, and sold him into captivity. In the following parable of our Saviour,

we find a beautiful and instructive illustration of love and *forgiveness* :—

Then Peter came to Jesus and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and *forgave* him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I *forgave* thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall my heavenly Father do also unto you, if ye from your hearts *forgive* not every one his brother, their trespasses.

MATTHEW XVIII. 21—35

Bear and Forbear, a phrase frequently used by EPICETUS. This sage is said to have been an example of what he taught. He was in early life a slave at Rome, in the reign of Nero. His wicked master EPAPHRODITUS, used to divert himself with striking the poor boy's legs with a stick, and the only reply he made was, that if he gave him such heavy blows, he would break the bone, which accordingly happened. EPICETUS merely said, "Did not I tell you, you would break my leg?" When he after-

wards obtained his liberty, and became an eminent philosopher, an iron lamp by which he studied was stolen ; " I shall deceive the thief," said he, " if he should come again, he will only find an earthen one." This memorable earthen lamp was sold after his death for 3000 drachms, £75 of our money.

RAY'S PROVERBS.

The most plain and natural sentiments of equity concur with divine authority, to enforce the duty of *forgiveness*. Let him who has never in his life done wrong, be allowed the privilege of remaining inexorable. But let such as are conscious of frailties and crimes, consider *forgiveness* as a debt which they owe to others. Common failings are the strongest lesson of mutual *forbearance*. Were this virtue unknown among men, order and comfort, peace and repose, would be strangers to human life. Injuries retaliated according to the exorbitant measure which passion prescribes, would excite resentment in return. The injured person would become the injurer ; and thus wrongs, retaliations, and fresh injuries, would circulate in endless succession, till the world was rendered a field of blood. Of all the passions which invade the human breast, revenge is the most direful. When allowed to reign with full dominion, it is more than sufficient to poison the few pleasures which remain to man in his present state. How much soever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions which he allows to rage in his soul.

BLAIR.

The following stories, beautifully illustrate the spirit and practice of *forgiveness*.

A friend of mine, with whom I was at the time staying a few days as a guest, told me the following circumstance. " I once had a poor neighbour, who had a wife and several small children. His children were crying for bread, and he had none to give them. In his need he broke open my barn and stole three bushels of rye. I caused him to be arrested and brought before the court. He confessed the deed, and stated before the court the reason why he had acted as he did. He was convicted, condemned, and thrust into jail. His family, who were

by his side in the court, with crushed hearts and weeping eyes, returned to their desolate home. The husband and father had been convicted of felony, and cast into prison for a deed which he had committed to keep them from starving.

"I got into my waggon after I had seen him thrust into prison, and went on my way towards my house, congratulating myself that I had done good service to the state, by securing a thief. The thought of the poor, bereaved, and heart-broken wife, and the starving little ones, from whom I had taken a husband and a father, did not once enter my mind. My humanity was smothered in my gratified revenge.

"Thus I rode along, thinking about the duty of executing the laws against thieves and robbers, and all evil doers. As I was thus ruminating, by some unaccountable association of ideas, the petition of the Lord's Prayer, touching *forgiveness*, was forcibly brought to my mind; and I unconsciously spoke out aloud, saying, '*Father, forgive me as I have forgiven my*—enemy, I was going to say. But it came into my mind just then, that I did not wish to be *forgiven as I had forgiven* the man who stole my corn. I was confounded. I dared not utter that petition. I tried again, '*Father forgive me,*' I cried aloud, but I dared not say, '*as I have forgiven my neighbour.*' I was greatly dismayed to think that I had brought myself into a position, in which I could not utter the Lord's Prayer. I rode home in great distress of mind, put up my horse, entered the house, and felt so uneasy, that my wife observed my anxiety in my countenance. When she inquired the cause, I first told her that I had placed myself in a position which for ever precluded me from asking God to *forgive* my sins, and then related all the circumstances of the case. She tried to comfort me—to convince me that I was over righteous—that I could *forgive* the man though I had punished him—and that I could ask God to *forgive* me as I had *forgiven* him. But all her endeavours were to no purpose. My *enemy* in his dungeon; his broken-hearted wife, and his weeping children, were continually before me; and my mind could receive no comfort from any source. I could not sleep that night. All the following day, which was Sunday, I walked about the house nearly distracted, wringing my

hands, in agony of mind, and crying out, '*Father, forgive me,—Father, forgive me.*' But I could not say, '*as I have forgiven my neighbour.*' I felt that I did not want God to *forgive me*, as I had *forgiven* the trespass of my neighbour. In the evening, my wife suggested that I might perhaps get him out of jail, and restore him to his family. 'I will,' I said, 'if it cost all my fortune.' This determination for a moment brought peace to my mind. But the thought soon occurred that I might not *be able* to get him out, or that I might die before I had accomplished it. This again threw me into distress. I walked about my house all that night, crying out '*Father, forgive me.*' But I could not say, '*as I have forgiven my neighbour's trespass against me.*'

"Early on Monday morning, I called on the magistrates, told them that *revenge* had influenced me in the prosecution, and had for a time closed my heart against love, *forgiveness*, and humanity. I told them that I now saw my sin; and that I never could, without mocking God, ask him to *forgive me as I had forgiven my neighbour*, while that neighbour and his family were all wretched, in consequence of my *revenge*. They kindly listened to my plea, and on my entering into bonds for the man's good behaviour, they opened the prison and let him out. I took him into my waggon, brought him to my house, opened my barn, took a bag, measured into it three bushels of rye, tied up the bag, and then said to my neighbour, 'There, carry that home to your wife and children; and when it is gone, if you cannot get anything for them to eat, come to me, and you shall have some while I have any.'

Peace was instantly restored to my troubled breast, and I exclaimed aloud, in the fulness of my soul, '*Father, forgive me now, as I have forgiven my neighbour.*' That was the happiest moment of my life. My neighbour *forgave me*; and from that day we have been on terms of loving intimacy."

H. C. WRIGHT.

A visitor once went into a Sabbath school at Boston, Massachusetts, where he saw a boy and a girl, who were brother and sister, sitting together. In a moment of thoughtless passion, the boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her

clenched fist was raised at her brother, when the teacher caught her eye. "Stop my dear," said she, "you had much better *kiss* your brother than strike him." The look and the word reached her heart—her hands dropped—she threw her arms round her brother's neck and kissed him. The boy was moved. He could have stood against a *blow*, but could not withstand a sister's *kiss*. He compared the provocation he had given her, and the return she had made, and the tears rolled down his cheeks. The sight of his sorrow affected the sister, and with her little handkerchief she wiped away his tears; but her kindness only made him cry the more. He was completely subdued. The teacher then told the children always to return a *kiss* for a *blow*, and they would by that means avoid any more blows.

If men and women, families, communities, and nations were to act upon this principle, the world would almost cease to be a vale of tears. Nation would not lift up sword against nation, neither would they learn war any more.

H. C. WRIGHT.

When on the fragrant sandal tree
The woodman's axe descends,
And she who bloom'd so beauteously,
Beneath the keen stroke bends;
Ee'n on the edge that wrought her death,
Dying she breathes her scented breath,
As if betokening in her fall,
Peace to her foes and love to all.
How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow—to feel the pain,
But render only love again.
This spirit not to earth is given;
ONE had it, but HE came from heaven.
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made;
But when in death's deep pang he sighed,
Prayed for his murderers and died.

EDMESTON.

GENTLENESS AND POWER; PERSUASION AND FORCE.

GENTLENESS, softness of manners ; sweetness of disposition ; meekness ; tenderness. JOHNSON.

But the fruit of the Spirit is love, joy, peace, long-suffering, *gentleness*, goodness, faith. ST. PAUL.

The Latin for **GENTLE**, mild, is *Lenis*, from whence comes **LENIENT**, **LENITY**, &c. ; *Gentilis* signifies of the same house, family, name, or stock, from *Gens*, a nation, a people, &c. ; hence a **GENTLEMAN**, in its original signification, meant a man of birth, or ancestry, *Homo gentilis* ; the application of that term is now less confined, and may be applied to all who, by their *manners* and *behaviour*, merit the title ; *Gentilitas*, in Latin, sometimes signifies suitableness or agreeableness of nature or soil, and thence, it would seem come our words **GENTLE**, **GENTLY**, **GENTLENESS**, &c.

The human heart rises against oppression, and is soothed by *gentleness*, as the wave of the ocean rises in proportion to the violence of the winds, and sinks with the breeze into mildness and serenity.

POWER, command ; authority ; dominion ; influence ; ability. JOHNSON.

Power is no blessing in itself, but when it is employed to protect the innocent. SWIFT.

That which moveth God to work is goodness, and that which ordereth his work is wisdom, and that which perfecteth his work is *power*. HOOKER.

The French for **POWER** is *Pouvoir*, which is traced by some etymologists to the Latin verb *Posse*, to be able ; and to this derivative are attributable a great number of words now in use, such as **POSSIBLE** ; **POSSESSION** ; **POTENT**, &c., with their various changes of form and meaning.

And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath *power* to cast into hell ; yea, I say unto you, fear him.

LUKE XII. 4, 5.

But we have this treasure in earthen vessels, that the excellency of the *power* may be of God, and not of us.

2 CORINTHIANS IV. 7.

PERSUASION, the act of persuading ; of influencing by expostulation.

JOHNSON.

By long forbearance is a prince *persuaded*.

PROVERBS XXV. 15.

PERSUASION also means the state of being *persuaded* ; opinion.

The most certain token of evident goodness is, if the general *persuasion* of all men does so account it.

HOOVER.

This word is derived from the Latin verb *Persuadeo*, which means, I use entreaties, or arguments, to bring to an opinion. "A superior *exhorts* or *commands*, his words carry authority with them, and rouse to action ; a friend and equal *persuades*, he wins and draws by the agreeableness or kindness of his expressions." SUASIVE is mild, gentle, and the prefix PER, signifying BY, gives the full meaning ; *by* mildness, *by* GENTLENESS do I *lead*, and not *drive* by FORCE.

This latter word is derived from the Latin noun *Fortis*, strong ; from thence we have also FORCIBLE ; FORCIBLY ; FORCIBLENESS ; FORT ; FORTRESS ; FORTIFY ; FORTITUDE, &c., &c.

We do indeed see the principle of *force* so universal through the world, that it is difficult to many persons to imagine how the frame of society would be kept together, if the common motives of interest, praise, and terror, were to be given up. And yet the authority which sets forth the superior *power* of *gentleness* is the highest acknowledged by enlightened man ; and he almost every day sees before his face, in his domestic and social existence, circumstances in which that power is practically shown in a more or less striking light, see *Herald of Peace*, vol. i., (New Series), p. 168, where will be found some remarkable exemplifications of the *power* of *gentleness*.

Of WILLIAM LADD, it is said, "that his *gentle* heartedness came alike from his good nature, and the influence of his peace principles." He used to relate a story which

fully illustrates this moulding of his character. He was a cultivator of land, and had a fine field of grain growing upon an out-farm at some distance from his residence. Whenever he rode that way, he was annoyed to observe some sheep, which belonged to a neighbour, among the grain, destroying all his hopes of a harvest; these sheep were of the gaunt, long-legged kind, and very active, so that they could leap over the highest fence. He complained to his neighbour of this trespass, and sent many messages, but all without avail. At length he became very angry, and told his men to set the dogs on the sheep, and if that would not do, even to shoot them. As he rode away from the spot after giving these orders, he was much agitated, and, as he himself expressed it, "felt literally full of fight," but suddenly a light seemed to flash on him, and he thought it would be better to try, in his own case, the influence of those principles of peace and good-will which he had been preaching to others. He therefore rode over to his neighbour, who, having heard of his orders to shoot the sheep, did not receive him very courteously. Nothing offended at this, he told his neighbour that, as it would not do to let his sheep eat up all the grain, he had come to propose that they should be sent to his home-pasture, where they could be fed for the season with LADD's own sheep, from the best of which he should have liberty to pick, to make up for any that might be missing. The man was confounded; he had determined on retaliation should any of his sheep be killed; revenge and other evil passions were uppermost in his mind, and this proposal was so perfectly unexpected, so strange and inexplicable, that he knew not what to say. He could scarcely believe that LADD was in earnest, but being assured that he was, said to him, after a pause, during which it was evident he was deeply affected. "My sheep shall not trouble you any more, I will fetter them all; but I will let you know, that when any man talks of shooting, I can shoot too; and when they are kind and neighbourly, I can be so too." The sheep never trespassed again, and the narrator of the story would continue, addressing his audience, "Remember, that when you talk of injuring your neighbours, they will talk of injuring you. When nations threaten to fight, other nations will be ready too. Love will beget love; a wish

to be at peace will keep you in peace. You can overcome evil only with good, there is no other way.

PEACE ADVOCATE, No. 7.

MOTIVES TO THE PRACTICE OF GENTLENESS.—To promote the virtue of *gentleness* we ought to view our character with an impartial eye ; and to learn from our own feelings, to give that indulgence which, in our turn we claim. It is pride that fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are. We claim attention to which we are not entitled. We are rigorous to offences, as if we had never offended ; unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences be insufficient to prompt humanity, let us at least remember what we are in the sight of our Creator. Have we none of that forbearance to give one another, which we all so earnestly entreat from heaven ? Can we look for clemency or *gentleness* from our Judge, when we are so backward to show it to our own brother ?

Let us also accustom ourselves to reflect on the small moment of those things, which are the usual incentives to violence and contention. In the ruffled and angry hour, we view every appearance through a false medium. The most inconsiderable point of interest or honour swells into a momentous object ; and the slightest attack seems to threaten immediate ruin. But after passion or pride has subsided, we look around in vain for the mighty mischiefs we dreaded. The fabric which our disturbed imagination had reared, usually disappears. But though the cause of contention has dwindled away, its consequences remain. We have alienated a friend ; we have embittered an enemy ; we have sown the seeds of future suspicion, malevolence, or disgust. Let us suspend our violence for a moment when causes of discord occur. Let us anticipate that period of coolness which, of itself, will soon arrive. Let us reflect how little we have any prospect of gaining by fierce contention ; but how much of the true happiness of life we are certain of throwing away. Easily, and from the smallest chink, the bitter waters of strife are let

66 GENTLENESS AND POWER, PERSUASION AND FORCE.

forth ; but their course cannot be foreseen ; and he seldom fails of suffering most from their poisonous effect, who first allowed them to flow. BLAIR.

POWER AND GENTLENESS, OR THE CATARACT AND THE STREAMLET.

Noble the mountain stream,
Bursting in grandeur from its vantage ground ;
Glory is in its gleam
Of brightness ;—thunder in its deafening sound.

Mark, how its foamy spray,
Tinged by the sunbeams with reflected dyes,
Mimics the bow of day—
Arching in majesty the vaulted skies.

Thence, in a summer shower,
Steeping the rocks around :—O ! tell me where
Could majesty and power
Be clothed in forms more beautifully fair ?

Yet lovelier, in my view,
The Streamlet, flowing silently serene ;
Traced by the brighter hue,
And livelier growth it gives ;—itself unseen !

It flows through flowery meads,
Gladdening the herds which on its margin browse ;
Its quiet beauty feeds
The elders that o'ershade it with their boughs.

Gently it murmurs by
The village churchyard :—its low plaintive tone,
A dirge-like melody,
For worth and beauty modest as its own.

More gaily now it sweeps
By the small school-house, in the sunshine bright ;
And o'er the pebbles leaps,
Like happy hearts by holiday made light.

May not its course express,
In characters which they who run may read,
The charms of gentleness,
Were but its still small voice allowed to plead ?

What are the trophies gained
By power alone, with all its noise and strife,
To that meek wreath, unstained,
Won by the charities that gladden life ?

Niagara's streams might fail,
And human happiness be undisturbed ;
But Egypt would turn pale,
Were her still Nile's o'erflowing bounty curbed !

BERNARD BARTON.

HERO, HEROISM.

HERO ; 1. A man eminent for bravery.

2. A man of the highest class in any respect.

JOHNSON.

These are thy honours, not that here thy bust
Is mixed with *heroes*, or with kings thy dust. POPE.

HEROISM, the qualities or character of a hero. JOHNSON.

The *Hero* best example gives of toil
Unsanctified. One word his history writes :
He was a murderer above the law,
And greatly praised for doing murderous deeds.

POLLOCK.

These words, with **HEROIC** ; **HEROICAL** ; **HEROICALLY** ;
and **HEROINE**, a female hero, come from the Greek noun
Heros, which has the same signification as **HERO**.

War, pestilence, and famine, have been the greatest
scourges of mankind. The two latter are always men-
tioned with horror, while the former is so blazoned with
the trophies of *heroism* and valorous exploits, that while
patriots exclaim loudly against the conduct of war, and
all complain of its expenditure, and wish for peace, but
few are found who object to its principle. CICERO.

Things which, if men had done in their private capaci-
ties they would have paid for with their lives ; the very
same things are extolled to the skies, when performed in
their war-habiliments. SENECA.

One murder makes a villain, millions a *hero*.

PORTEUS.

There are *heroes* in ill as well as in good.

ROCHEFOUCAULT.

CONQUERORS NOT THE TRUE HEROES.—It is not known
where he who invented the plough was born, nor where
he died ; yet he has effected more for the happiness of the
world, than the whole race of *heroes* and conquerors who
have drenched it with tears, and manured it with blood ;
and whose birth, parentage, and education have been
handed down to us with a precision proportionate to the
mischief they have done. REV. C. C. COLTON.

Truly it is a mortifying thing for your conqueror to

reflect how perishable is the metal which he hammers with such violence ; how the kind earth will soon shroud up his bloody foot-prints ; and all that he achieved and skilfully piled together will be like his own canvass city of a camp,—this evening loud with life—to-morrow all struck and vanished, a few earth-pits and heaps of straw ! for here it always continues true that the deepest force is the stillest ; that as in the fable, the mild shining of the sun shall silently accomplish, what the fierce blustering of the tempest had in vain essayed. Above all, it is ever to be kept in mind that not by material, but by moral power, are men and their actions governed. How noiseless is thought ! No rolling of drums, no tramp of squadrons, or immeasurable tumult of baggage waggons, attends its movements. In what obscure and sequestered place may the head be meditating, which is one day to be crowned with more than imperial authority ; for kings and emperors will be amongst its ministering servants ; it will rule not over but in all heads, and with these its solitary combinations of ideas, as with magic formulas, bend the world to its will. The time may come when Napoleon himself will be better known for his laws than for his battles ; and the victory of Waterloo prove less momentous than the opening of the first mechanics' institute.

THOMAS CARLYLE.

MILITARY MONUMENTS.—*St. Paul's Cathedral, London.*—To relieve the eye in its dreary range over the unoccupied part of the Church, the government began, about the year 1796, to introduce statues and monuments of illustrious men.

The first was erected to the memory of Howard. The statues of Dr. Samuel Johnson, Sir Joshua Reynolds, and Sir William Jones, next attract attention. But of nearly thirty persons—all the others, from Lord Nelson downwards, are *heroes* of the sword ! and in this great *Christian* temple, one meets with daggers and great guns ! —British lions and Imperial eagles !—with naval captains on their quarter-decks, and generals in the act of dying from wounds received in battle.

One of the last of the monuments, is that of General Brock, who fell at Queen's Town, in Upper Canada, 1812.

Over the heads of some of these are hanging the flags taken from the enemy, now reduced by time and dust to

unsightly and filthy rags. What more than this could have been expected to decorate the Pantheon of ancient and Pagan Rome? What, may it not be asked, has pure Christianity to do with deeds of this description? Has the religion of the Author of our salvation any thing in it, that can sanction a feeling at variance with universal benevolence,—of “Peace on earth, and good will to men?”—*Griscom's Tour in Europe.*

Tamerlane's Monument, &c.—Tamerlane, it is said, built a monument of human heads, ninety thousand in number. The Indians in North America exhibit the scalps of their prisoners around their wigwams, and some of the South Sea Islanders, after their wars, set up human bones in fanciful display.

Genseric pillaged Rome, A. D., 457, and loaded his fleet with the spoils. Having stripped the Capitol of its numerous and costly military statues, (the accumulation of ages), as also of the relics brought from Judea, by the Emperor Titus—Genseric had them conveyed on board one of his best vessels. The ship, however, on her voyage to Africa, foundered at sea, and this precious cargo of *bronze heroes* is stated to have been entirely lost! GIBBON.

When two nations make peace, they promise to forget former differences; but this promise is weakened by erecting military statues to commemorate victories; thus warlike taste is cherished, and national faith called in question. Military statues are of Pagan origin, and are far more allied to Heathen idolatry than to the Christian religion.

It were well if there were fewer *heroes*, for I scarcely ever heard of any but did more mischief than good. These overgrown mortals commonly use their will with their right hand, and their reason with their left. Their pride is their title, and their power puts them in possession. Their pomp is furnished from rapine, and their scarlet is dyed with human blood. If wrecks and ruins and desolation of kingdoms are marks of greatness, why do not we worship a tempest, and erect a statue to the plague? A panegyric upon an earthquake is every jot as reasonable as upon such conquests as these.

PEARLS OF GREAT PRICE.

HEROISM OF A PEASANT.—A great inundation having

taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, or porter, who with his whole family thus remained imprisoned by the waves, and in momentary danger of destruction. They were discovered from the banks, stretching forth their hands, screaming, and imploring succour, while fragments of the remaining arch were continually dropping into the water. In this extreme danger, a nobleman who was present held out a purse of one hundred sequins, as a reward to any adventurer who would take a boat and deliver the unhappy family. But the risk was so great of being borne down by the rapidity of the stream, of being dashed against the fragments of the bridge, or of being crushed by the falling stones, that not one in the vast number of spectators had courage enough to attempt such an exploit. A peasant, passing along, was informed of the proposed reward; immediately jumping into a boat, he, by strength of oars, gained the middle of the river, brought his boat under the pile, and the whole family safely descended by means of a rope. By a still more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow," exclaimed the nobleman, handing the purse to him, "here is the promised recompence." "I shall never expose my life for money," answered the peasant, "my labour is a sufficient livelihood for myself, my wife, and children; give the purse to this poor family, who have lost all.

WALPOLIANA.

A certain Scotchman being solicited to enter the army and fight for his country, asked the officer who desired to enlist him, these two questions. "Can you tell me if I kill a man that he will go to heaven? or can you say whether, if I am killed myself, I shall likewise go there?" Meeting with no satisfactory reply, he continued, "I dare not send a fellow-creature unprepared into eternity, neither dare I rush thither unbidden." This man was a *true hero*, he would rather encounter the dangers of life and the contumely of the world, than offend his Divine Master.

THE HEROIC BOY.—On the 22nd of September, 1842, as I was passing through one of the streets of Brooklyn, a town on Long Island, opposite the city of New York,

I witnessed the following striking exhibition of the power of that love "that endureth all things."

Two boys, named John and Ralph, about twelve years of age, were walking before me, each with an arm affectionately around the other.

They seemed to be in a merry mood, for they were talking and laughing. Ralph had a tin pail in his hand. As he was swinging it about carelessly, he hit John's hand and hurt him.

"What did you do that for?" asked John.

"I did not intend to do it," said Ralph.

"You did," said John, "you need not deny it."

"I did not see your hand," said Ralph.

"You did, and you *meant* to hurt me," said John.

"Indeed I did not," said Ralph, "and I am sorry for having hurt you."

"No, you are not sorry; you did it on purpose; and you are always trying to hurt me," said John; "I won't bear it; I will teach you to take care how you hurt me." And he followed up his words with furious blows.

Did Ralph become angry and beat John in return? No; he obeyed the precept which commands us *never to strike those who strike us*. He loved John, and endured his hard blows without any retaliation.

John of course felt that he was doing wrong in beating his kind play-fellow, whose patient endurance awakened his better feelings. His anger passed away, he became heartily ashamed of his conduct, and at length he ventured to say, "Ralph, did you really not mean to hurt me?"

"No; I did not," said Ralph. "I hit you as I was swinging the pail about in play, and I am sorry I hurt you."

"Well, Ralph," said John, "I am sorry I struck you; but I cannot say as you do, that I did not mean to hurt you."

"Never mind," said Ralph. "You would not have struck me at all if you had not been angry. It was your anger that made you beat me."

This was cold consolation to John. He knew it was his anger that led him to beat his generous companion; but he also knew that his anger increased his guilt instead of extenuating it. He felt cut to the heart, when he heard Ralph trying to excuse his wicked and cruel blows, and anger.

"Well," said John, again putting his arm affectionately round Ralph, "You always get the better of me, whenever I become angry with you and beat you."

"How so?" asked Ralph, "I am sure I do not wish to get the better of you."

"Why," said John, "you take all so quietly and kindly, it seems as though you loved me so much, that you could not be angry with me and hurt me, even when I hurt you."

"Well, John," said Ralph, "I do love you; and I do not feel as if I could strike you or be angry with you, whatever you do to me. My father tells me to love you, even if you hate me and beat me. I cannot beat you when I love you."

"That," said John, "is just what my father and mother tell me. Here you always have the better of me, for you can keep cool and quiet when I am angry, and even when I beat you; but I can hardly endure it when boys become angry with me and strike me. I always want to strike them."

"My father and mother," said Ralph, "always told me never to be angry with those who strike me, nor to strike them in return; so I never strike any body."

"Well," said John, "I can never take any comfort in being angry with you and beating you, for *you never strike me in return, nor do you ever show any anger whatever I do to you.*"

This is the substance of the conversation which took place between the two boys as I walked behind them. I then came up to them and said, "How, John, can you take pleasure in being angry with any one, and in striking and quarrelling?"

"I do not," answered John, "but I always feel more unhappy when I strike Ralph than when I strike other boys, *because* he never strikes me in return."

"Why then did you strike Ralph, if it makes you unhappy to do so?" said I.

"I never do strike him," said John, "when I have time to think how he will receive it, and how he will treat me."

"How do you feel when you strike other boys?" I asked.

"I never feel so sorry afterwards, when I strike those who strike me."

"Then," says I, "If no person were to strike you when you struck him, what would you do?"

"I think I should cease to strike any body," said John.

"And, on the other hand," said I, "if you should never strike those who strike you, what would they do?"

"I suppose they would soon cease to strike me," answered John.

"Yes," said I to the boys, "this is true philosophy and true religion, and the only safe way. Only let all be assured that, however angry they may be with you, and however they may beat you, you shall never be angry with them, and never hurt them in any way, you will probably always be safe against injuries and insults. For who can harm you?"

Which of these two boys was THE HEROIC BOY—John or Ralph?

England hates those who hate her, and wishes to take vengeance on all who injure her. She hires and retains in her pay and service her army and navy, to execute her hatred and revenge. God's command is "Resist not evil,"—"Return to no man evil for evil,"—"If thine enemy hunger, feed him." But England sustains her army and navy to "resist evil"—to "return evil for evil," and to kill her enemies. Thus nations retain their armies, and their soldiers hire themselves out, and are engaged to do the very things which God forbids.

What shall we call such a nation? What shall we call those who are thus hired to do deeds of violence and blood? *Shall we call them Christians?*

HENRY C. WRIGHT.

Though the *hero* be praised and honoured; though in life he is loaded with wealth and rank, and after death his fame survive, and the costly monument display his courage and success, yet the true Christian would prefer to spend his existence in humble labour, or in calm retirement; and at its close, rather than have such mockery over his mortal remains, he would choose his resting place under the green sod with the lowly and the poor. The poet SOUTHEY, describing PIZARRO, says:

"A mighty realm
He overran, and with relentless arm,
Slew or enslaved its unoffending sons,
And wealth, and power, and fame, were his reward.

R

There is another world beyond the grave,
 According to their deeds, where men are judged ;
 O, reader ! if thy daily bread be earned
 By daily labour—yea, however low,
 However wretched be thy lot assigned ;
 Thank thou, with deepest gratitude, thy God,
 Who made thee that thou art not such as he."

THE PRIZE ESSAY.

The hero hath his fame,
 'Tis blazoned on his tomb,
 But earth withholds her glad acclaim,
 And frowns in silent gloom :
 His footsteps o'er her breast
 Were like the simoon's blast,
 And death's wild ravages attest
 Where'er his chariot past.

Behold yon peaceful hands,
 Who guide the glittering share,
 The quiet labour of whose hands
 Doth make earth's bosom fair ;
 From them the rich perfume
 From ripen'd fields doth flow,
 They bid the desert rise to bloom,
 The waste with plenty glow.

Ah, happier theirs to prize
 The humble rural shade,
 And like our Father in the skies,
 Blest nature's work to aid ;
 Than famine and despair
 Among mankind to spread,
 And earth, our mother's curse to bear,
 Down to the silent dead.

MRS. SIGOURNEY.

HUMANITY, HUMILITY, &c.

HUMANITY, 1. The nature of man. 2. The collective body of mankind. 3. Benevolence ; tenderness.

JOHNSON.

Look to thyself ; reach not beyond *humanity*.

SIDNEY.

All men ought to maintain peace, and the common offices of *humanity* and friendship in diversity of opinions.

LOCKE.

This word is derived from the Latin adjective *Humanus*, belonging to man, from whence we have also the words HUMAN, HUMANE, kind; HUMANIZE, to render *humane* and gentle; INHUMAN; INHUMANITY; SUPERHUMAN; that is above the nature or power of man, the Latin preposition *super*, meaning above, beyond.

IN, when used as a prefix to an adjective, commonly gives the word an opposite meaning to that which it otherwise possesses; hence *Inhumanity* signifies want of humanity; barbarity; cruelty.

Joyless *inhumanity* pervades and petrifies the heart.

THOMPSON.

(Warriors)—O, what are these?

Death's ministers, not men; who thus deal death

Inhumanly to men; and multiply

Ten thousand fold the sin of him who slew

His brother.

MILTON.

True *humanity* consists not in a squeamish ear; it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True *humanity* appertains rather to the mind than to the nerves, and prompts men to real and active endeavours to execute the actions which it suggests.

CHARLES JAMES FOX.

THE CIRCLE OF HUMANITY.—FENELON was accustomed to say, "I love my family better than myself; my country better than my family; and mankind better than my country; for I am more a Frenchman than a Fenelon; and more a man than a Frenchman." This reminds us of the saying of the Roman emperor, "As I am ANTONINUS, Rome is my city; but, as I am a man, the world." According to PYTHAGORAS, "A stranger, if just, is not only to be preferred before a countryman, but a kinsman." And MARCUS AURELIUS gave this injunction, "Be always at leisure to do good; never make business an excuse to decline the offices of *humanity*."

Man is dear to man. The poorest poor
Long for some moments in a weary life,
When they may know, and feel that they have been
Themselves the givers and the dealers out
Of some small blessing; have been kind to those
Who needed kindness, for this single cause,
That we have all of us *one human heart*.

WORDSWORTH.

E 2

The senate of the Areopagites was a tribunal of high antiquity, the members of which were renowned for their equity, their blameless manners, and their wise and prudent conduct. The name of this tribunal was derived from the place where its sittings were held, the *Areopagus*, or hill of Mars, at Athens. Being one day assembled, according to custom, without any roof or covering but heaven, the senators perceived a bird of prey, which pursued a little sparrow, that flew to save itself into the bosom of one of the company. This man, who naturally was harsh, threw it from him so roughly that he killed it, whereat the court was offended, and a decree was made, by which he was condemned and banished from the senate; let it be observed that this company, which was at that time the gravest in the world, did not pass the decree for the care they had to make a law concerning sparrows, but it was to show that clemency and a merciful inclination was necessary in a state; and that a man destitute of it was not worthy to hold any place in the government, he having, as it were, renounced *humanity*.

HUMILITY, freedom from pride; modesty. JOHNSON.

Humanity cannot be degraded by *humiliation*. It is its very character to submit to such things. There is a consanguinity between benevolence and *humility*. They are virtues of the same stock. BURKE.

From the Latin noun *Humus*, the ground; comes *Humilis*, belonging to the ground; and thence we derive the words **INHUME**, to bury; **INHUMATION**; **EXHUME**, to disinter; **EXHUMATION**; **HUMBLE**; **HUMILITY**; **HUMILIATION**; and, according to some etymologists, **HOMO**, a man, that is a creature formed from the ground; **HUMAN**; **HUMANE**, &c., see **HUMANITY**, which is so naturally associated with **HUMILITY** in the mind of the true Christian, that it has been thought better to place them both under one head, the more especially as they are traced to the same derivation.

In midst of dangers, fear and death,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And *humbly* hope for more. ADDISON.

Humility, that low sweet root
From whence all heavenly virtues shoot. MOORE.

The sufficiency of my merit is to know that my merit is not sufficient.

ST. AUGUSTIN.

The light of the understanding, *humility* kindleth, and pride covereth.

ST. GREGORY.

Humility is but a speaking truth, and all pride is a falsehood.

JEREMY TAYLOR.

Humility is the vital principle of Christianity; that principle by which, from first to last, she lives and thrives; and in proportion to the growth or decline of which, she must decay or flourish.

WILBERFORCE.

To confess that you have been in the wrong, is but owning what you need not be ashamed of, that you have more sense than you had before, to see your error; more *humility* to acknowledge it; and more grace to correct it.

SEED.

There is small chance of truth at the goal, where there is not child-like *humility* at the starting-post.

COLERIDGE.

Sorrow and *humiliation* for sin are indispensably requisite to all who would enter the temple of the New Testament. Do we wish that Jesus should befriend us, we must plead that we are lost; and should we even have good qualities and good works whereof to boast, we must on no account make them our plea; for the Lord might answer us, "I came not to call the righteous, but sinners to repentance." Let others boast of the sincerity of their repentance, the fervour of their piety, the purity of their desires, or whatever else they please; our plea must be, "Lord Jesus we are lost and ruined, therefore have mercy on us!" This appeal *humbly* urged, will never meet with a repulse. "The Lord abideth faithful, he cannot deny himself;" and he declares that the *humbled* and the lost are the objects of his saving mercy. * * * Instruction, education, example, correction, and punishment, may do much for man, but they can never make him truly *humble* in spirit. A whole array of scripture passages, exhortations, and philosophical evidences of transgressions, judgments, calamities, and I know not what besides, will of themselves produce no effect to the purpose. He will often rather break than bend. The change so devoutly to be wished, is the work alone of Him who "giveth repen-

tance unto Israel." And to be clothed with this *humility* of spirit, is better than to be arrayed in princely garments. In the scriptures, we nowhere read that there is "joy in heaven" over men's acquirement of gold, or nobility, or splendid appointments, or crowns of worldly praise. But the *humility* and change of mind of which we speak, are an occasion of joy to the whole kingdom of God.

DR. F. W. KRUMMACHER; from ELISHA.

When the two goats, on a narrow bridge, met over a deep stream, was not he the wiser that laid down for the other to pass over him, than he that would rather hazard both their lives by contending? He preserved himself from danger, and made the other become debtor to him for his safety. I will never think myself disparaged, either by preserving peace or doing good.

OWEN FELTHAM.

Hast thou passed by the hedge-row at eventide? And has a delicious fragrancy been all about thee, and thou knewest not whence it came? Hast thou searched and found the sweet violet, hidden beneath its leaves, and known that it was that which gave its odours to the air around thee? Thus, my child, should the Christian make sweet the place of his abode, with the perfume of his good deeds; and thus, in all *humility*, should he endeavour to remain unnoticed himself. When thou seest the hungry fed, and the naked clothed; the sick man visited, and the widow comforted—search, and thou shalt find the flower whence all this odour arose; thou shalt find full often that the Christian hath been there, constrained by the love of Christ.

REV. CORNELIUS NEALE.

Taste not from Fame's uncertain fountain,
The peace-destroying streams that flow;
Nor from ambition's dangerous mountain,
Look down upon the world below.

The princely Pine, on hills exalted,
Whose lofty branches cleave the sky;
By winds long braved at last assaulted,
Is headlong whirled in dust to lie.

Whilst the mild Rose, more safely growing,
Low in its unaspiring vale;
Amidst retirement's shelter blowing,
Exchanges sweets with every gale.

J. G. COOPER.

The bird that soars on highest wing,
Builds on the ground her lowly nest ;
And she that doth most sweetly sing
Sings in the shade when all things rest :
In lark and nightingale we see
What honour hath *humility*.

When Mary chose the "better part,"
She meekly sat at Jesus' feet ;
And Lydia's gently-opened heart,
Was made for God's own temple meet :
Fairest and best adorned is she,
Whose clothing is *humility*.

The saint that wears heaven's brightest crown,
In deepest adoration bends ;
The weight of glory bows him down,
Then most, when most his soul ascends ;
Nearest the throne itself must be
The footstool of *humility*. JAMES MONTGOMERY.

JUSTICE AND INJUSTICE.

JUSTICE, 1. The virtue by which we give every man what is his due ; 2. Punishment ; 3. Right.

JOHNSON.

That essential perfection in God whereby he is infinitely righteous and *just*, both in his nature and in all his proceedings with his creatures. CRUDEN.

Justice and judgment are the habitations of thy throne ; mercy and truth shall go before thy face.

PSALM LXXXIX. 14.

INJUSTICE ; iniquity ; wrong. JOHNSON.

Not for any *injustice* in mine hands. JOB XVI. 17.

Jus or *Juris*, in Latin, means law or right, and from this root are derived a great number of words now used ; among which are JUST ; JUSTICE ; INJUSTICE, &c. *Judex* or *Judicis*, the Latin for a judge, is composed of *Jus*, law ; and *Dico*, to tell ; whence we derive JUDGMENT ; JUDICATURE ; JUDICIOUS ; INJUDICIOUS ; ADJUDICATE, and many other words. See PREJUDICE.

A *just* man is one who is upright and sincere in his actions and dealings with others ; and also one who is

faithful, keeping his word and promise. Of Joseph of Arimathea, it is said, that "he was a good man and a *just*," (Luke xxiii. 50,) and unto him was the body of our Saviour granted by Pilate. The scripture abounds in examples of *just* as well as of *unjust* men; of the rewards and blessings showered upon the one character, and of the punishments and curses with which the other was visited. SOLOMON tells us that—

The path of the *just* is as the shining light.

PROV. IV. 18.

Blessings are upon the head of the *just*.

PROV. X. 6.

The memory of the *just* is blessed. PROVERBS X. 7.

There shall no evil happen to the *just*.

PROVERBS XII. 21.

All things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets.—(*Our Saviour's Sermon on the Mount.*)

Human laws are often so numerous as to escape our memories; and sometimes so darkly and inconsistently worded, as to puzzle and embarrass our understandings. But here is a law attended with none of these inconveniences; the grossest minds can scarce misapprehend it, and the weakest memories are capable of retaining it. Nor can there be any one so absurd and unreasonable, as not to see and acknowledge the absolute equity of this command in theory, however he may swerve and decline from it in his practice, and to agree upon it as that golden mean, which, if universally observed, would make the world universally happy, every man a benefactor to his fellow-creatures, and earth the very image of heaven.

ATTERBURY.

A sense of *justice* should be the foundation of all our social qualities. In our most early intercourse with the world, and even in our most youthful amusements, no unfairness should be found. That sacred rule of doing all things to others according as we wish they should do unto us, should be engraved on our minds. For this end, we should impress ourselves with a deep sense of the original and natural equality of man. DR. BLAIR.

To do *justice*, and to give birth to the persuasion that *justice* is done, are two very different things, which, if possible, ought to be united; the latter object cannot always be successfully accomplished, but the attempt should never be neglected.

LORD LANGDALE, *Master of the Rolls*.

Justice is as strictly due between neighbour-nations as between neighbour-citizens. A highwayman is as much a robber when he plunders in a gang as when single, and a nation that makes an *unjust* war is only a great gang.

FRANKLIN.

PENN'S ADVICE TO HIS CHILDREN.—And as for you who are likely to be concerned in the government of Pennsylvania and my parts of East Jersey, I do charge you before the Lord God, and his holy angels, that you be lowly, diligent, and tender; fearing God, loving the people, and hating covetousness. Let *justice* have its impartial course, and the law free passage. Though to your loss protect no man against it, for you are not above the law, but the law above you. Live, therefore, the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you: therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no spies, cherish no informers, for gain or revenge; use no tricks, fly to no devices to support or cover *injustice*; but let your hearts be upright before the Lord, trusting in him above the contrivances of men, and none shall be able to hurt or supplant.

Frail creatures are we all, that we should sit
In judgment man on man! and what were we,
If the all-merciful should mete to us
With the same rigorous measure wherewithal
Sinner to sinner metes! Children are we
Of one great Father, in whatever clime
Nature or chance hath cast the seeds of life,
All tongues, all colours: neither after death
Shall we be sorted into languages
And tints,—white, black, and tawny, Greek and Goth,
Northmen and offspring of hot Africa;
The all-Father, he in whom we live and move,
He the impartial Judge of all, regards
Nations, and hues, and dialects alike.

According to their works shall they be judged,
 When even-handed *Justice* in the scale
 Their good and evil weighs. All creeds, I ween,
 Agree in this, and hold it orthodox. SOUTHEY.

LOVE, PHILANTHROPY, &c.

LOVE. Kindness ; good-will ; friendship ; tenderness ; fondness ; concord ; principle of union. JOHNSON.

LOVE is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe. *Love* is such an affection as cannot properly be said to be in the soul, as the soul to be in that ; it is the whole man wrapt up into one desire. SOUTH.

LOVE is a gracious principle or habit, wrought in the soul by God, which inclines us to delight in, esteem, and earnestly desire to enjoy an interest in God's favour and communion with him, as our chief good portion and happiness, and the fountain of all perfection and excellency ; and which likewise disposes us to do good to all, especially to such as resemble God in holiness, and bear his image. CRUDEN.

The word **LOVE** is believed to be derived from the Saxon ; in which language *Leof* signifies *beloved* ; from the same root we have also **LOVING** ; **LOVELY** ; **LOVELINESS**, the same words with the prefix **IN**, and several others. The Greek for **BELoved** is *Philos*, from the verb *Phileo*, I love ; and from this root is derived **PHILANTHROPY**, love of mankind, *Anthropos* being the Greek for man ; **PHILOSOPHY**, and all words beginning with **PHILO**, come likewise from this root, as well as some others, one of which **PHILADELPHIA**, compounded of *Philos*, and *Adelphos*, a brother, signifying literally *brotherly love* ; this is the very appropriate name given to a city of America, by the founder **WILLIAM PENN**, which was originally inhabited by members of the Society of Friends.

A transient temporary good nature is not that *Philanthropy*, that love of mankind, which deserves the title of a moral virtue. ADDISON.

THE TRUE PHILANTHROPIST is he who diffuses the most happiness and mitigates the most distress within his own circle; he is undoubtedly the best friend to his country and the world, since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

ROBERT HALL.

The limited resources of the Christian *philanthropist*, compared with the number and diversity of objects, soliciting his aid, renders selection indispensably necessary. On the one hand, he must not confine his regards to objects purely religious, though of the loftiest and most comprehensive order, to the neglect of that charity which draws out his soul to the hungry, and which visits the fatherless and widow in their affliction; and on the other, he must not limit his attention to the wants of life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of objects should be combined in his regards. By descending to the one class, he will be keeping his benevolent feelings in a healthy, active, and vigorous state; and by ascending to the other, he will be giving them scope and expansion, diffusing and multiplying them over the whole field of mercy. By a wise distribution of his means, he may connect himself with all the objects of beneficence, from the casual relief of the mendicant, to the combined, systematic, and mighty project of the Christian church, to make the Bible the book of the world. And as he marks the graduated scale of Christian charities which stand between these two extremes, he will conscientiously consider which are the charities that call for his especial aid, and the proportion of support which each demands.

HARRIS' MAMMON.

HOWARD THE PHILANTHROPIST.—I cannot name John Howard without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur; not to form a scale of the curiosity of modern art, but to dive into the depths of dungeons; to plunge into the infection

of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; and to compare and to collate the distresses of all men of all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realized in his own time. He will receive, not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter.

BURKE.

John Howard, the subject of this well-merited eulogy, was born at Hackney, in the year 1726. His father, who kept a carpet warehouse near Smithfield, died when he was an infant, and his guardians bound him apprentice to Mr. Newman, a wholesale grocer, in the city of London. His constitution, however, was delicate; and having an aversion to trade, he purchased his indentures, and made a tour of France and Italy. In the year 1756, having embarked for Lisbon, the ship in which he sailed was taken by a French privateer, and he was made to taste the horrors of confinement and privation, which so strongly awoke his sympathy for those suffering the like miseries, that he spent his after years in visiting the prisons and hospitals of Europe, and in alleviating the sufferings and wretchedness of their inmates; in many of these efforts he was eminently successful. He died in 1720, at Cherson, a town of Russia, of a malignant fever, caught at the hospital of that place, where he was buried.

Where there is the most *love* of God, there will be the truest and most enlarged *Philanthropy*. No other foundation is secure. There is no other means whereby nations can be reformed, than that by which alone individuals can be regenerated. In the laws of God, conscience is made the basis of policy, and in proportion as human laws depart from this ground-work, error and evil are the sure results.

SOUTHEY.

LINES ON HOWARD.

Where are the mighty of the world,
 The demigods of earth !
 Their breath the flag of blood unfurled
 And gave the battle birth ;
 They loved to trample on mankind,
 And in their ravage leave behind
 The impress of their worth :
 And wizard rhyme, and hoary song,
 Hallowed their deeds and hymned their wrong.

But thou mild Benefactor—thou,
 To whom on earth were given
 The sympathy for others' woe,
 The charities of heaven ;—
 Pity for grief, a fever-balm
 Life's ills and agonies to calm ;—
 To tell that thou hast striven,
 Thou hast thy records which surpass
 Or storying stone or sculptured brass.

Thine was an empire o'er distress,
 Thy triumphs of the mind !
 To burst the bonds of wretchedness
 The friend of human kind !
 Thy name, through every future age,
 By bard, *philanthropist*, and sage,
 In glory shall be shrined ;
 Whilst other NIELDS and CLARKSONS show
 That still thy mantle rests below.

I know not if there be a sense,
 More sweet, than to impart
 Health to the haunts of pestilence,
 Balm to the sufferer's smart,
 And freedom to Captivity !
 The pitying tear, the sorrowing sigh
 Might grace an angel's heart ;
 And e'en when sickness damped thy brow,
 Such bliss was thine and such wert Thou.

And many mourned that thou should'st be
 Where Dnieper rolls and raves,
 Glad from barbaric realms to fly
 And blend with Pontic waves ;
 A desert bleak—a barren shore,
 Where Mercy never trod before—
 A land whose sons were slaves ;
 Crouching, and fettered to the soil
 By feudal chains and thankless toil.

But oft methinks in future years
 To raise exalted thought,
 And soften sternest eyes to tears,
 Shall be thy glorious lot ;

And oft the rugged Muscovite,—
 As spring prepares the pious rite,—
 Shall tread the holy spot,
 And see her offered roses showered
 Upon the grave of gentle HOWARD,
 J. H. WIFFEN, *Author of Aonian Hours, &c.*

And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came, and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him; and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

LUKE x. 25—37.

What is the first and great command?
 To love thy God above:
 And what the second?—As thyself,
 Thy neighbour thou shalt love:
 Who is my neighbour?—He who wants
 The help that thou canst give:
 Jesus our blessed Saviour said,
 This do—and thou shalt live.

ANON.

Blame not the fates, nor call their lot unkind,
Whose wants are many, and whose joys confined ;
For heaven's best gifts are equal showered around,
As vernal dews that bathe the thirsty ground.
On the unjust and just the rain doth fall,
The sun's bright glories shine alike on all ;
The ambient air alike its current blows,
On rich and poor, on brothers and on foes ;
And *love* the last, best gift of bounteous heaven
Alike to all the tribes of earth is given.

LADY NORTHAMPTON.

Look round our world ; behold the chain of *love*,
Combining all below, and all above.
See plastic nature working to this end,
The single atoms each to other tend,
Attract, attracted to the next in place,
Formed and impelled its neighbour to embrace.
See matter next with various life endued
Press to one centre still the general good.

POPE.

BROTHERLY LOVE.—This commandment have we from
Him, that he who loveth God *love* his brother also.

1 JOHN IV. 21.

Our God is *love*, and all his saints
His image bear below ;
The heart with *love* to God inspir'd
With *love* to man will glow.

Teach us to *love* each other, Lord,
As we are lov'd of thee !
For none are truly born of God,
Who live in enmity.

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of *love* our heart unite,
With mutual *love* inflame.

So shall the vain contentious world,
Our peaceful lives approve,
And wondering say, as they of old,
" See how these Christians *love* !"

ANON.

MERCY, CLEMENCY, &c.

MERCY ; tenderness ; goodness ; pity ; willingness to
save ; clemency ; mildness ; unwillingness to punish.

JOHNSON.

Examples of justice must be made for terror to some ; examples of *mercy* for comfort to others ; the one procures fear, and the other love. BACON.

MERCY signifies that essential perfection in God, whereby he pities and relieves the miseries of his creatures, "The Lord is good, his *mercy* is everlasting," Psalm c. 5 ; it also signifies grace, which flows from *mercy* as its fountain ; and eternal life and happiness in heaven, which is the chief fruit of *mercy*, see Jude 2 ; and 2 Timothy i. 18. All the blessings and benefits, whether bodily or spiritual, which proceed from God are called *mercies*, "To the Lord our God belong *mercies* and forgivenesses," Daniel ix. 9. MERCY is likewise that pity and compassion which one man shews towards another that is in misery ; *clemency* and bounty ; and all duties of charity towards our neighbours, see Luke x. 37 ; Proverbs xx. 28 ; Matthew ix. 13. CRUDEN.

According to Johnson, the French word *Merci* is a contraction of the Latin *Misericordia* ; the meaning of both these words is the same as MERCY, which with MERCIFUL-LY-NESS ; MERCILESS-LY-NESS, &c., must come from this root.

CLEMENCY is derived from the Latin noun *Clemens*, which signifies gentle ; *merciful* ; hence also we have CLEMENT ; INCLEMENT ; INCLEMENCY, &c.

I pray thee that thou wouldest hear us of thy *clemency* a few words. PAUL TO FELIX—ACTS xxiv. 4.

Let not *mercy* and truth forsake thee ; bind them about thy neck ; write them upon the table of thine heart : so shalt thou find favour and good understanding in the sight of God and man. PROVERBS III. 3, 4.

Blessed are the *merciful*, for they shall obtain *mercy*.

MATTHEW v. 7.

The wisdom that is from above is full of *mercy*.

JAMES III. 17.

Lord have respect to what thy son hath done for me, and forget what my sins have done against thee : my flesh hath provoked thee to vengeance ; let the flesh of Christ move thee to *mercy* ; it is much that my rebellions have deserved ; but it is more that my Redeemer hath merited.

ANSELM.

Children should be inured as early as possible to acts of charity and *mercy*. The Roman emperor Constantine, as soon as his son could write, employed *his* hand in signing pardons, and delighted to convey through *his* mouth all the favours he granted. JORTIN.

What an example of disinterested goodness and unbounded kindness have we in our heavenly Father, who is *merciful* over all his works; who distributes common blessings without distinction; who bestows the necessary refreshments of life, the shining sun and the refreshing shower, without waiting, as we are apt to do, for personal merit, or attachment, or gratitude; who does not look out for desert, but want, as a qualification for his favours; who does not afflict willingly; who delights in the happiness, and desires the salvation of all his children; who dispenses his daily munificence, and bears with our daily offences; who in return for our violation of his laws, supplies our necessities; who waits patiently for our repentance, and ever solicits us to have *mercy* on our own souls! H. MORE.

Alphonsus, king of Naples and Sicily, so celebrated in history for his *clemency*, was once asked why he was so favourable to all men, even to those most notoriously wicked? "Because," answered he, "good men are won by justice, the bad by *clemency*." When some of his ministers complained to him on another occasion of his lenity, which they were pleased to say was more than became a prince: "What, then," exclaimed he, "would you have lions and tigers reign over you? Know you not that cruelty is the attribute of wild beasts—*Clemency* that of MAN?"

When the Romans had ravaged the province of Azazene, and seven thousand Persians were brought prisoners to Amida, where they suffered extreme want, Acases, Bishop of Amida, assembled his clergy, and represented to them the misery of these unhappy prisoners. He observed, that as God said, "I love *mercy* better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures, than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the seven thousand Persians were not only maintained during the war, but sent home at its

conclusion with money in their pockets. Varenas, the Persian monarch, was so charmed with this humane action that he invited the Bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favours upon the Christians. PERCY ANECDOTES.

The quality of *mercy* is not strained ;
 It droppeth, as the gentle rain from heaven
 Upon the place beneath : it is twice bless'd ;
 It blesseth him that gives, and him that takes :
 'Tis mightiest, in the mightiest ; it becomes
 The throned monarch better than his crown ;
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings ;
 But *mercy* is above this sceptred sway,
 It is enthroned in the heart of kings,
 It is an attribute to God himself ;
 And earthly power doth then show likest God's
 When *mercy* seasons justice. Therefore,
 Though justice be thy plea, consider this,
 That in the course of justice, none of us
 Should see salvation. We do pray for *mercy* ;
 And that same prayer doth teach us all to render
 The deeds of *mercy*. SHAKESPEARE.

MISSIONS AND MISSIONARIES.

MISSION ; commission ; the state of being sent by supreme authority. JOHNSON.

MISSIONARY, one sent to propagate religion. JOHNSON.

MISSION in theology, denotes a power or *commission* to preach the gospel. Jesus Christ gave his disciples their *mission* in these words, "Go, and teach all nations." The word is derived from the Latin verb *Mitto*, I send, from which root come also the following : **MISSILE** ; **ADMIT** ; **ADMISSION** ; **COMMIT** ; **COMMISSION** ; **DEMISE** ; **DISMISS** ; **EMISSARY** ; **EMIT** ; **EMISSION** ; **INTERMIT** ; **OMIT** ; **PERMIT** ; **PREMISE** ; **PROMISE** ; **COMPROMISE** ; **REMIT** ; **SUBMIT** ; **TRANSMIT**, &c., &c.

MISSIO, among the Romans, was a term used to signify the Emperor's sending to rescue a wounded gladiator from

his antagonist, who else, according to the laws of those barbarous spectacles, might kill him whom he had overcome. From *Missio* our word MISSION is said to be immediately derived, and very appropriately, for both signify a message of mercy and deliverance. The joy with which the wounded gladiator, expecting the death-blow from the hand of his adversary, would receive such a message, may be likened to that which fills the mind of the heathen and idolator, when told of a redeeming Saviour, who has rescued him from the jaws of death and everlasting condemnation. Under the head of CHRISTIANITY, it has been explained, that the word GOSPEL signifies "good tidings," and to the MISSIONARY may well be applied the words of ISAIAH, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth PEACE," (lii. 7.) Although they more emphatically refer to Messiah's advent to a perishing world.

Besides the inculcation of the pacific principles of the gospel in the public ministry, and in the private deportment of the *Missionary*, it is necessary to show to the heathen, the excellence of Christianity, and the desirableness of embracing it. One grand object of every man who goes forth to a rude and barbarous people, as the messenger of Jesus Christ, is to convince them of the superiority of the message which he brings, over all their own customs and idolatries. But it is certain that no part of Christianity is more adapted to do this than its opposition to war, and its tendency to unite men in the bonds of universal love. The heathen have long been addicted to cruel wars, they know their bitter and ruinous consequences, and they are in some measure prepared to receive a more pacific mode of life. But would they adopt Christianity as the more mild and genial system, if they saw the messengers of the gospel the abettors of war? If they were taught that Christianity sanctioned war in any shape? If you wish them to believe that Christianity is better than their old systems of idolatry, you must give them a living proof of it in your own conduct, and in your own ideas of the religion you desire them to adopt. You must show them that war, with all its ten thousand evils, is not sanctioned but condemned by Christianity; and that every man who takes part in the bloody practice is

rebellling against the laws of the gospel. Until *Missionaries* show to the heathen that the religion they wish them to accept is opposed to the greatest of all their miseries, they will never convince them that it is better than their own idolatrous customs and opinions.

PACIFICUS—*Herald of Peace*, vol. iii. p. 77.

“The labours of the Missionary are not simply an affair of eternity. The changes which he effects on earth are a meet prelude to the felicities of heaven. One of the first and greatest of these changes relates to war and peace. The invariable tendency of his labours is to extinguish the former and establish the latter.”

CAMPBELL’S “*Martyr of Erromanga*.”

India, with its teeming millions of population, becomes more and more interesting to the British public every day. Many circumstances combine, under the good providence of God, to render it so. For many ages the inhabitants of Britain and other countries regarded India in no other light, than a land where wealth and honours might be obtained—obtained by means the most cruel to the aborigines of the country, dishonourable to humanity, and disgraceful in the extreme to the religion, which the people professed who plundered India. But a new era has dawned upon that land. This has been principally effected, under the blessing of God, through the efforts of *Christian Missionaries*, one of the most enterprising and indefatigable of whom was CHRISTIAN FREDERIC SWARTZ, a native of Germany, the influence of whose character and conduct is best shown in this circumstance: When the British Council at Madras were about to enter into a treaty of peace with HYDER ALI, a native prince of great power and cruelty of disposition; the message of that prince was in these words, “Do not send me any of your agents, for I do not trust them in treaties; send me the *missionary*, of whose character I hear so much from every one; him I will receive and trust.”

Well has it been said that, “The *Missionaries* are not only the chief benefactors of their species, and take precedence of statesmen and legislators in the great work of social improvement; but they are the heralds to another and a brighter world: they build the edifice of an enlightened, wise, and beneficent civilization, on the basis of

an immortal principle, which by purifying and elevating the individual being, sheds its influence through every portion of society."

WARD'S MISCELLANY.

PEACEFUL INFLUENCE OF MISSIONS.—The REV. ROBERT MOFFAT, one of the agents of the London Missionary Society, has been instrumental in introducing a knowledge of the gospel to a number of the African tribes. His own station is the Kuruman. About 150 miles beyond, live Moshew and his people. Respecting these, Moffat relates the following incident. This little Christian band had met on a Sabbath morning with the people, in the centre of the village, to hold the early prayer-meeting before the services of the day. They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Coranna village on their return. Moshew arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry, what they wanted, the appalling reply was, "Your cattle; and it is at your peril you raise a weapon to resist." "There are my cattle," replied the chief, and then retired; and resumed his position at the prayer-meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The sight was too sacred and solemn to be gazed on by such a band of ruffians, they all withdrew from the spot, without touching a single article belonging to the people.

"Before the *Missionaries* came," said a New Zealand chief to MR. JOHN WATERHOUSE, a Wesleyan missionary, "we went to all parts of the land to kill and devour our countrymen. My hand was against every man, and every man's hand was against me. I delighted in the blood of others, and never went forth but to scatter, tear, and slay; but since I heard of Jesus Christ and his gospel, I have desired to publish peace, and have gone to different parts of the land to persuade the people to turn to God." He then appealed to the chief of another tribe, with whom he used to contend, for the truth of his assertions. Numberless anecdotes similar to the above, may be found in the missionary journals of nearly all denominations of Christians.

MISSIONARIES.

And Britain has her sons, both frank and brave,
 Who noble triumphs win, but wear no glave !
 Sons, who in heart as firm, in toil as free,
 Have spread her glorious name from sea to sea !
 Men, who have pushed their conquests wide and far,
 And changed to pruning hooks the shafts of war ;
 Who bear no glittering arms—no banners wave—
 Who strike no blow, are stricken but to save !
 Yet still they conquer ! and where they appear,
 The painted savage breaks his poisoned spear :
 A bloodless triumph follows in their train—
 For those they vanquish feel no victor's chain !
 They conquer ! nor like other conquerors boast
 A prostrate people and a plundered coast—
 Nor pant to hear a nation's deafening peals,
 With captive warriors at their chariot-wheels—
 Nor hang, like relics, in our holiest fane,
 The flags that blush with wars unhallow'd stain—
 No—theirs are triumphs war can never bring !
 Theirs are the pœans guardian seraphs sing !
 Their noblest banner is the book of truth !
 Their trophies—age, and infancy, and youth !
 'Tis theirs to free—exalt—and not debase—
 The painted brothers of our common race !
 Nor stripe—nor tribute—nor oppressive sway
 Degrade their labours, or obstruct their way !
 Their watchword still—Let war and sorrow cease !
 Their noblest epithet—The Men of Peace !

DR. WILLIAM BEATTIE.

The above is extracted from a poem entitled *Polynesia*, of which the author observes, "That it is intended to convey a concise, but vivid and faithful picture of the *Missionary* scheme, as it operates among the beautiful islands of the South Seas—islands on which the light of religion has now conferred a moral existence ; and that, in selecting this subject, he was actuated by an oft-repeated domestic exhortation—' Let each do something to recommend the noblest of all enterprises—*The regeneration of Pagan nations, by the diffusion of Christian principles.*'"

Go ye into all the world, and preach the Gospel to every creature.—MARK XV. 15.

Spread the tidings of salvation,
 Spread them far, from shore to shore ;
 Unto every heathen nation
 Tell of Him the cross who bore ;
 Spread the Gospel
 Until darkness be no more.

Long, too long, this nation's glory
Hath on violence been built ;
Sung in song, and told in story,
Are her many deeds of guilt ;
Now the Gospel
Bids that blood no more be spilt.
Mighty empires we have founded,
Millions own our Sovereign's sway ;
Loud let Zion's trump be sounded,
So that all may bless the day
When the Gospel
Bade the spoiler's hand to stay.
Send the pastor, and the teacher,
Build the church, the school erect ;
And let every zealous preacher
All the glorious light reflect
Of the Gospel ;
So we hope, and so expect !
Scoffers by the great St. Lawrence,
Pagans by the Ganges' tide,—
Look not on them with abhorrence,
'Twas for such the Saviour died ;
Spread the Gospel
Through Australia's regions wide.
All the Christian Church may render
Aid in this great work of good ;
Not alone by those who wander
Forth, by wilderness and flood,
Are the Gospel
Workers to be understood.
Each within his sphere, according
To his means, may smooth the way ;
He shall meet a high rewarding
At the final reckoning day,
Who the Gospel
Precepts seeketh to obey :—
What are these ?—Love one another ;
Give, as ye would have it given ;
Strive to save a fallen brother ;
Sinners teach the way to heaven !
As the Gospel
Teaches, have we wrought and striven !

H. G. ADAMS.

PASSION, VIOLENCE, &c.

PASSION; violent commotion of the mind; anger; zeal; ardour; eagerness; love. JOHNSON.

The word *passion* signifies the receiving any action in a large philosophical sense; in a more limited philosophical sense, it signifies any of the affections of human nature, as love, fear, joy, sorrow; but the common people confine it only to anger. WATTS.

In the scriptures the word *passion* is sometimes put for the last sufferings of the Redeemer of the world.

See ACTS I. 3; 1 PETER I. 11.

Our natural and sinful infirmities are also called *passions*. See ACTS XIV. 15; JAMES V. 17, &c.

The word PASSION, like COMPASSION, comes from the Latin verb *Patior*, I suffer; from this root we have also PATIENT; PATIENCE; PASSIVE; the same words with the prefix IM; PASSIONATE, DISPASSIONATE, &c. &c.

A most ridiculous singularity has crept into our language in the signification of the word *passion*. One would suppose by its general appropriation to the *passion* of *anger*, that this was the strongest of all *passions*, and that therefore it was so called by way of eminence. It is true, the effects of anger are like the rest of the *passions* of an active nature; but the cause of it, like that of the rest, is an impression made on the mind by some object which occasions a kind of *suffering*. If you were to tell a Frenchman that such a man were in a *passion*, he would ask, "*Quel le passion, Monsieur?*"—"What *passion*, Sir?" And if you were to explain it further, he would say, "*Eh! vous voudriez dire qu'il est en colere.*"—"Ah! you mean to say that he is angry." In consequence of this common application of the word, a *passionate* man means an *angry* man; while the most awful and important fact in Christianity, the "*Passion* of our Saviour," is in direct opposition to such a sense.

See WALKER'S *English Grammar*.

VIOLENCE; outrage; unjust force; eagerness; vehemence; injury; infringement. JOHNSON.

Grieved at his heart, when looking down he saw
The whole earth filled with *violence*; and all flesh
Corrupting each their way. MILTON.

Violentus is the Latin for FORCIBLE, coming, it is said from *Vis*, FORCE; and hence we derive our words VIOLENCE; VIOLENT; VIOLATE; INVIOLETE; VIOLATION; INVIOLEABLE, &c.

PASSION, in the active sense in which we commonly understand the word, very frequently leads to VIOLENCE, and this is a sufficient reason for their being placed together. In the scriptures occur many allusions to the latter mode of action, as the following examples will show. The scriptural references to PASSION, will be found more at large under the head of ANGER.

And God said unto Noah, the end of all flesh is come before me; for the earth is filled with *violence* through them: and, behold, I will destroy them with the earth.

GENESIS VI. 13.

He (our Saviour) had done no *violence*, neither was any deceit in his mouth.

ISAIAH LIII. 9.

Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no *violence* to the stranger, the fatherless, nor the widow, neither shed innocent blood.

JEREMIAH XXII. 3.

John the Baptist said to the Roman soldiers—do *violence* to no man.

LUKE III. 14.

Evil shall hunt the *violent* man to overthrow him.

PSALM CXL. 11.

The *passions* and desires, like the two twists of a rope, mutually mix one with the other, and twine inextricably round the heart; producing good, if moderately indulged; but certain destruction, if suffered to become inordinate.

BURTON.

PASSION is not an energy but a sufferance. It is—to be deprived of the possession of ourselves—the mind is overborne by the force of circumstances; yet it is no uncommon error to consider a *passionate* temper as the manifestation of strength, precisely because it is an annoyance. But, in truth, *passion* is not the less on that account, essentially weakness. The *passionate* man is himself

under a perpetual state of annoyance ; and at best, is as little to be relied on by himself, as by others. The transports of a *passionate* man are the expressions of his internal sufferings ; and his conduct is as much disconcerted by them, as are his powers of thinking.

There is plenty of room for a peaceable man in the most thronged assembly. But a quarrelsome spirit is straightened in the open field.

TUPPER'S PROVERBIAL PHILOSOPHY.

He submits to be seen through a microscope, who suffers himself to be caught in a *passion*. LAVATER.

Every human being is sensible of the propensities of some infirmity of temper, which it should be his care to correct and subdue, particularly in the early period of life ; else, when arrived at a state of maturity, he may relapse into those faults which were originally in his nature, and which will require to be diligently watched and kept under through the whole course of life, since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow-creatures, than the indulgence of an ill temper. Easily, from the smallest chink, are the bitter waters of strife let forth ; but their course cannot be foreseen, and he seldom fails of suffering most from their poisonous effect, who first allowed them to flow. BLAIR.

It is told by Prior, in a panegyric on the Earl of Dorset, that his servants used to put themselves in his way when he was angry, because he was sure to recompense them for any indignities he made them suffer. This is the round of a *passionate* man's life ; he contracts debts when he is furious, which his virtue, if he has virtue, obliges him to discharge at the return of reason. He spends his time in outrage and acknowledgment, injury and reparation. Or if there be any one who hardens himself in oppression, and justifies the wrong because he has done it, his insensibility can make but small part of his praise or his happiness : he only adds deliberate to hasty folly, aggravates petulance by contumacy, and destroys the only plea that he can offer for the tenderness and patience of mankind.

Yet even this degree of depravity we may be content to pity, because it seldom wants a punishment equal to

its guilt. Nothing is more despicable than the old age of a *passionate* man. When the vigour of youth fails him, and his amusements pall with frequent repetition, his occasional rage sinks by decay of strength into peevishness; that peevishness, for want of novelty and variety, becomes habitual; the world falls off from around him, and he is left, as Homer expresses it, to devour his own heart in solitude and contempt.

JOHNSON.

No man is free who does not command himself.

PYTHAGORAS.

He who cannot command himself, it is folly to think can command others.

LABERIUS.

Nothing can overcome him who is not first overcome by his own imaginations and *passions*.

BISHOP PATRICK.

Pleasures are ever in our hands or eyes,
And when in act they cease, in prospect rise;
All spread their charms, but charm not all alike;
On different senses, different objects strike;
Hence different *passions* more or less inflame,
As strong or weak, the organs of the frame,
And hence one master *passion* in the breast,
Like Aaron's serpent swallows all the rest.

POPE'S ESSAY ON MAN.

Let it be remembered, that we cannot by our own unaided efforts stifle or subdue the violent *passions* of our nature; but that we must pray earnestly to the Almighty for power to prevail over the temptations which beset us, and to the Great Redeemer for his aid in the struggle, in words like the following:—

Spread thy triumphs, blessed Jesus!
Through the world of mortal strife;
Let thy gospel sweetly bless us
With a holy, peaceful life;
Change those hearts, with anger haughty,
Where the thorns of hatred grow,
Into garden lands of beauty—
There the seeds of concord sow.

Bid the rude, avenging *passions*
Of the sons of wrath begone,
And unite contending nations,
By thy Spirit into one—
One harmonious, holy compact,
When the din of war shall cease;
Bring them into righteous contact,
As a family of peace.

N. M. HARRY.

PEACE.

RESPITE from war; reconciliation of differences; rest; quiet; content; heavenly rest. **JOHNSON.**

Religion directs us rather to secure inward *peace* than outward ease. **TILLOTSON.**

From the Latin noun *Pax*, *Pacis*, comes the French noun *Paix*; and from thence we derive **PEACE-FUL-NESS**; **PEACEABLE-NESS**; **APPEASE**; **PACIFIC**; **UNPACIFIC**; **PACIFY**; **PACIFIER**; **PACIFICATOR**; **PACIFICATION**, &c.

This word is used in the scripture in different ways, as,
1st. There is *peace* or reconciliation with God, by satisfaction for the sins committed against him; this is done by the sufferings and merits of Christ, see Ephesians ii. 14. "For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us."

2nd. There is *peace* with ourselves, or our own conscience; this arises from a sense of our reconciliation to God, which is the gift of Christ, and wrought in us by his Spirit, see Romans xiv. 7. "The kingdom of God is not meat and drink, but righteousness and *peace*, and joy in the Holy Ghost."

In this sense also may be included submission to the will of God, see Job xxii. 21. "Acquaint now thyself with him, and be at *peace*; thereby good shall come unto thee."

3rd. *Peace* with men; meaning mutual concord and agreement with Christian brethren, see Psalm xxxiv. 14. "Depart from evil and do good; seek *peace*, and pursue it;" and also deliverance, or safety, from such as are our enemies, see Proverbs xvi. 7. "When a man's ways please the Lord, he maketh even his enemies to be at *peace* with him."

Lastly; *peace* is put for that perfect rest, joy, and felicity which the saints enjoy in heaven, where they are out of the reach of enemies to disturb or molest them, see Isaiah lvii. 1. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into *Peace*." **CRUDEN.**

Every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE.

Prophecy of the coming of our Saviour.—ISAIAH IX. 5, 6.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth *peace*, good-will towards men.

LUKE II. 13, 14.

Blessed are the *peace-makers* ; for they shall be called the children of God.

MATTHEW V. 9.

The day-spring from on high hath visited us ; to give light to them that sit in darkness, and to guide our feet into the way of *peace*.

LUKE I. 78.

Wisdom that is from above, is first pure, then *peaceable*, gentle, and easy to be entreated, full of mercy and good fruits.

JAMES III. 17.

THE PEACE OF GOD.

Now the Lord of *peace* himself give you *peace* always, by all means.

2 THESSALONIANS III. 16.

It is not one and the same thing to say " God give me *peace*," and to say, " God is my *peace*." If God give me *peace*, the proud waves of my soul subside, the storm is allayed, the conflagration is extinguished, a still small voice, as from the top of Horeb, breathes through my spirit, and the spices diffuse their precious odours in my garden. But if the tempest should still rage in the firmament of my animal soul ; if it should thunder and lighten in all directions ; if conscience accuse, the flesh be rebellious, my thoughts reproach me, and the fiery darts of the wicked one be hurled through my recoiling spirit ; if I am troubled on every side, yet not distressed ; perplexed, but not in despair ; if, lifted in the chariot of faith above the tumult, I hold fast by the glorious sufferings of my Lord ; if I save myself in the recollection that He is the God, " yea and amen," keeping covenant with a thousand generations, and lay up the weather-worn and shattered bark of my mind in that haven of faith, the

free grace of God, casting anchor under the rocky shelter of the unchangeable promises—then, yes then, Jehovah is my *peace*. DR. F. W. KRUMMACHER—ELISHA.

THE PEACEABLE KINGDOM OF CHRIST.

The work of righteousness shall be *peace*; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a *peaceable* habitation, and in sure dwellings and in quiet resting-places.

ISAIAH XXXII. 17, 18.

If we follow universal history once more over the ruins of past events, we shall perceive in the midst of the general overthrow an appearance that is lasting, which survives all things, which rises uninjured above the tide of every change that threatens its subversion, and seems indestructible and eternal. If we look to the beginning of the world we shall behold it there. If we survey century after century, where does it not meet us? At first we perceive it isolated and confined to one spot of earth. Within the last eighteen hundred years it has pervaded countries, islands, nations. Do you inquire what it is? A temple, a living temple; but one which no Nebuchadnezzar can plunder, into which no soldier of Titus can throw the torch of destruction. It is a little company of people; a number of quiet, *peaceful* brethren. We find them with cheerful countenances assembled round a table, which first exhibits to us a paschal lamb, then a significant loaf, and a cup of blessing. They sing, and hosanna is the burden of their song. One like unto the Son of Man stands benignly in the midst of them. He is their delight, their only and entire hope. They bear his cross. Everywhere despised for his sake, they “esteem his reproach greater riches than the treasures of the world.” They are indeed in the world; but only as quiet pilgrims who are careering through it. They have already cast the anchor of their affections on the opposite shore. Such a phenomenon upon the earth, is, and always has been, the kingdom of grace, invisibly, but effectually upheld by the counsels of Eternal Mercy, and by the atoning merit of a holy and immaculate sacrifice. It is that *peaceful* kingdom of sanctified souls arrayed in the most costly garments, and purified by the Spirit of life, who reckon themselves

"dead indeed unto sin, and alive unto God through Jesus Christ our Lord." Verily this *peaceful* kingdom with its immunities, possessions, prospects, and customs, is the only immoveable thing in the present world of change and transformation.

DR. F. W. KRUMMACHER—ELISHA.

Peace I leave with you, my *peace* I give unto you ; not as the world giveth, give I unto you.—JOHN XIV. 27.

"*Peace*" was the song the angels sang

When Jesus sought this vale of tears ;
And sweet the heavenly prelude rang,
To calm the watchful shepherds' fears.

"*War*" is the word that man hath spoke,
Convulsed by passions dark and dread ;
And pride enforced a lawless yoke,
E'en where the Gospel's banners spread.

"*Peace*" was the prayer the Saviour breathed,

When from our world his steps withdrew ;
The gift he to his friends bequeathed
With Calvary and the cross in view.

Redeemer, with adoring love,
Our spirits take thy rich bequest ;
The watchword of the host above,
The passport to their realms of rest.

MRS. L. H. SIGOURNEY.

THE REIGN OF PEACE.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ISAIAH XI. 6—9.

O scenes surpassing fable, and yet true,
Scenes of accomplished bliss ! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy ?
Rivers of gladness water all the earth,
And clothe all climes with beauty ; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance ; and the land, once lean,

Or fertile only in its own disgrace,
 Exults to see its thistly curse repealed.
 The various seasons woven into one,
 And that one season an eternal spring ;
 The garden fears no blight, and needs no fence,
 For there is none to covet, all are full.
 The lion, and the leopard, and the bear,
 Graze with the fearless flocks ; all bask at noon
 Together, or all gambol in the shade
 Of the same grove, and drink one common stream.
 Antipathies are none. No foe to man
 Lurks in the serpent now : the mother sees,
 And smiles to see her infant's playful hand
 Stretched forth, to dally with the crested worm,
 To stroke its azure neck, or to receive
 The lambent homage of its arrowy tongue.
 All creatures worship man, and all mankind
 One Lord, one Father. COWPER—*The Task*.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow into it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.

ISAIAH II. 2—4.

- No more shall nation against nation rise,
- Nor ardent warriors meet with hateful eyes,
- Nor fields with gleaming steel be covered o'er,
- Nor brazen trumpets kindle rage no more :
- But useless lances into scythes shall bend,
- And the broad falchion in a ploughshare end.
- Then palaces shall rise ; the joyful son
- Shall finish what his short-lived sire begun ;
- Their vines a shadow to their race shall yield,
- And the same hand that sowed shall reap the field.
- The swain on barren deserts, with surprise,
- Sees lilies spring, and sudden verdure rise ;
- And starts amidst the thirsty wilds to hear
- New falls of water murmuring on his ear.
- On rifted rocks, the dragon's late abodes,
- The green reed trembles, and the bulrush nods.

Waste, sandy valleys, once perplexed with thorn,
 The spiry fir, and shapely box adorn :
 To leafless shrubs the flowery palms succeed,
 And odorous myrtle to the noisome weed.
 The lambs with wolves shall graze the verdant mead,
 And boys in flowery bands the tiger lead.
 The steer and lion at one crib shall meet,
 And harmless serpents lick the pilgrim's feet.
 The smiling infant in his hand shall take
 The crested basilisk and speckled snake,
 Pleased, the green lustre of the scales survey,
 And with their forked tongue shall innocently play.

POPE—*The Messiah.*

At the glad period of our Lord's nativity there was *peace* in all the earth. The prevalence of public *peace* upon earth had been ranked among the number of those interesting signs and tokens, which were to accompany the coming of the long expected Saviour to the scene of his ministry. When we read in the page of prophecy of the myrtle and the fir-tree taking the place of the bramble and the thorn ; when we hear of swords beat into pruning hooks and ploughshares, we are led to fix our attention on the state of outward *peace* in this world, which was to form the commencement of the gospel age, and to denote the time of the Redeemer's manifestation among men. Accordingly these predictions were fulfilled in a remarkable manner at the date of our Lord's birth, which may be regarded as the commencement of his kingdom upon earth. Thus the reign of Augustus Cæsar, after its first conflicts were decided, was accompanied by a season of profound and settled *peace*. The temple of Janus* at Rome, which had been shut but twice since the foundation of the city, was at that time closed in token of this public *peace*.

ARCHDEACON POTT..

The noblest treaty of *peace* ever mentioned in history, is in my opinion that which Gelon, king of Syracuse, made with the Carthagenians. He insisted upon their abolishing the custom of sacrificing their children. After having defeated three hundred thousand Carthagenians, he required a condition that was advantageous only to

* Janus was one of the gods worshipped by the Romans ; his temple was always open in times of war, and closed during peace ; this temple was only shut three times during a period of above 700 years.

themselves, or rather he stipulated in favour of human nature.

MONTESQUIEU.

PEACE CONDUCTIVE TO NATIONAL PROSPERITY.

Peace is that harmony in the state that health is in the body. No honour, no profit, no plenty, can make him happy who is sick with a fever in his blood, and aches in his joints and bones; but health restored gives a relish to the other blessings: no kingdom can flourish or be at ease in which there is no *peace*,—which only makes men dwell at home, and enjoy the labour of their own hands, and improve all the advantages which the air, and the climate, and the soil administers to them; and all which yield no comfort where there is not *peace*. God himself reckons health the greatest blessing he can bestow upon mankind, and *peace* the greatest comfort and ornament he can confer upon states, which are a multitude of men gathered together. They who delight most in war are so much ashamed of it, that they pretend to desire nothing but *peace*,—that their heart is set upon nothing else. When Cæsar was engaging all the world in war, he wrote to Tully, “There is nothing worthier of an honest man than to have contention with nobody.” It was the highest aggravation that the prophet could find out in the description of the greatest wickedness, that the way of *peace* they knew not; and the greatest punishment of all their crookedness and perverseness was, that “they could not know *peace*.” A greater curse cannot befall the most wicked nation than to be deprived of *peace*. There is nothing of real and substantial comfort in this world but what is the product of *peace*; and whatsoever we may lawfully and innocently take delight in, is the fruit and effect of *peace*. The solemn service of God, and performing our duty to him in the exercise of regular devotion, which is the greatest business of our life, and in which we ought to take most delight, is the issue of *peace*. War breaks all that order, interrupts all that devotion, and even extinguishes all that zeal which *peace* had kindled in us; it introduces and propagates opinions and practices as much against heaven as against earth, and erects a deity that delights in nothing but cruelty and blood. Are we pleased with the enlarged commerce and society of large and opulent cities, or with the retired pleasures of the country?

Do we love stately palaces and noble houses, or take delight in pleasant groves and woods, or fruitful gardens, which teach and instruct nature to produce and bring forth more fruits, and flowers, and plants, than her own store can supply her with? All this we owe to *peace*; the dissolution of which disfigures the scene, and in a short time covers and buries all this order and delight in ruin and rubbish. Finally, have we any content, satisfaction, and joy in the conversation of each other, in the knowledge and understanding of those arts and sciences which more adorn mankind, than all those public buildings and plantations do the fields and grounds in which they stand? Even this is the blessed effect and legacy of *peace*; war lays our natures and manners as waste as our gardens and habitations; and we can as easily preserve the beauty of the one, as the integrity of the other, under the violent jurisdiction of drums and trumpets.

LORD CLARENDON.

War is soon kindled, but *peace* very hardly procured; war is the curse, and *peace* the blessing of God upon a nation. A realm gains more by one year's *peace* than by ten years' war.

LORD BURLIGH.

FOLLOW PEACE WITH ALL MEN, Heb. xii. 14.—It will be noticed, it is not said you must follow peace with your own countrymen, but may fight with a foreigner; that you must be at peace with your friend, but may kill your enemy. No such thing as this; but you must follow *peace* with *all* men. You are not at liberty to make distinctions, and to say "I will be at *peace* with one man, and will contend with another." The command is as wide as the world. It embraces all classes of men; it requires us to be at *peace* with all, without any exception whatever. But, furthermore, there is something peculiar in this precept, as it stands in the original. The Greek verb is *DIKETE*. It is the same that is used by the apostle Paul, where he speaks of *pressing* towards the mark. It expresses not only the doing of a thing, but doing it with zeal, with energy, with the whole power of heart and intellect. The expression is one that is commonly applied to the combatants, the runners, and charioteers of the great Grecian games. What earnestness there is in their countenance! How every nerve and muscle is urged to the highest

exercise! How they bend forward as upon the wings of the wind! Life itself is nothing in comparison with the object before them. It is in this manner we are required to practice *peace*; not to submit to it merely as a burden to be borne, but to seek it as an object of the greatest love; not to abandon it, because it will sometimes cost us inconvenience and expense; but to pursue it at every outlay of exertion. The charioteers of Greece would joyfully have died, rather than have lost their object; and so we must die, lose anything and everything, rather than lose the triumphal crown of *peace*.

UPHAM'S MANUAL OF PEACE.

SONG OF PEACE.

Awake the song of peace,
 Let nations join the strain;
 The march of blood and pomp of war
 We will not have again!
 Let fruit-trees crown our fields,
 And flowers our valleys fair;
 And on our mountain steep, the songs
 Of happy swains be there!

Our maidens shall rejoice,
 And bid the timbrel sound;
 Soft dreams no more shall broken be
 With drums parading round;
 No tears for lovers slain,
 From lovely eyes shall fall;
 But music and the dance shall come
 In halcyon joys to all!

The rider and his steed,
 Their path of fame is o'er;
 The trumpet and the trumpeter
 Shall squadrons rouse no more!
 No field of vict'ry won
 With blade and battle brand;
 A nobler triumph shall be ours—
 A bright and happy land.

Too long the man of blood
 Hath ruled without control;
 Nor widow's tear, nor orphan's sighs,
 Could touch his iron soul!
 But, lo! the mighty's fallen,
 And from his lofty brow
 The chaplet fades that circled there,
 Where are his trophies now!

Look to the countless graves,
 Where sleep the thousands slain ;
 The morning songs no more call forth
 The stirring bands again !
 The din, the strife is past
 Of foe with falling foe ;
 The grassy leaves wave o'er their heads,
 They quiet rest below !
 Sound high the harp of song,
 And raise the joyous strain ;
 But never let war's note be heard
 To swell the chords again ;
 Put all its trappings by,
 Vain pomp of bygone years ;
 To ploughshares beat the pointed swords,
 To pruning-hooks the spears !
 Come, man, to brother man,
 Come in the bond of peace ;
 Then strife and war, with all their train
 Of dark'ning woe shall cease ;
 Come, with that spirit free,
 That art and science give ;
 Come with that patient mind for truth,
 Seek it, and ye shall live !
 The earth shall yield her fruit,
 The seasons forth shall bring ;
 And Summer fair shall pour her sweets
 Into the lap of Spring :
 While Autumn, mellow, comes
 With full and liberal hand ;
 And gladness then shall fill each heart
 Through all this happy land.

ROBERT GILFILLAN.

PATIENCE, MEEKNESS, &c.

PATIENCE ; The power of suffering ; of expecting
 long without rage or discontent ; of supporting insults
 or injuries without revenge.

JOHNSON.

The king becoming graces
 Devotion, *patience*, courage, fortitude.

SHAKESPEARE.

PATIENCE is that grace which enables us to bear afflictions and calamities with constancy and calmness of mind, and with a ready submission to the will of God :—

We glory in tribulations ; knowing that tribulation

worketh *patience*; and *patience*, experience; and experience, hope. ROMANS V. 3.

Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, *patience*.

2 TIMOTHY III. 10.

PATIENCE is an humble and submissive waiting for and expectation of eternal life, and the accomplishment of God's promises:—

But if we hope for that we see not, then do we with *patience* wait for it. ROMANS VII. 25.

For ye have need of *patience*, that, after ye have done the will of God, ye might receive the promise.

HEBREWS X. 36.

PATIENCE also means perseverance:—

Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and latter rain. Be ye also *patient*; stablish your hearts; for the coming of the Lord draweth nigh. JAMES V. 7, 8.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of *patience*. Behold we count' them happy which endure. Ye have heard of the *patience* of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. JAMES V. 10, 11.

If our young readers will peruse attentively the lives of the patriarchs, of the prophets, and of the apostles, they will find therein many striking examples of *patience* under severe sufferings and afflictions, but perhaps the most striking human example of any on record, is that referred to in the above passage. But the *patience* manifested by Job, under the deprivations and troubles with which the Lord was pleased to visit him, appears as nothing, when we compare it with that which the Almighty daily exercises towards an erring and sinful race. MRS. HANNAH MORE beautifully and truly observes:—"It is one of the most striking characters of the Omnipotent, that 'he is strong and *patient*.' It is a standing evidence of his *patience*, that 'he is provoked every day.' How beautifully do these characters

reflect lustre on each other. If he were not strong, his *patience* would want its distinguishing perfection. If he were not *patient*, his strength would instantly crush those who provoke him, not sometimes, but often ; not every year, but ‘ every day.’”

PRACTICAL PIETY.

What glory is it, if, when ye be buffeted for your faults, ye shall take it *patiently*? but if, when ye do well, and suffer for it, ye take it *patiently*, this is acceptable with God.

1 PETER II. 20.

MEEKNESS ; Gentleness, mildness ; softness of temper.

JOHNSON.

When his late distemper attacked him, he submitted to it with great *meekness* and resignation, as became a Christian.

ATTERBURY.

It is somewhat uncertain from whence the words MEEK ; MEEKLY ; MEEKNESS are derived ; by Johnson we are referred to the Islandic *Minkr*, which possesses the same meaning, and this derivative we must take for want of a better.

According to CRUDEN, MEEKNESS signifies a temper of mind that is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God :—

Put on therefore, as the elect of God, holy and beloved, kindness, humbleness of mind, *meekness*, long-suffering.

COLOSSIANS III. 12.

Receive with *meekness* the engrafted word, which is able to save your souls.

JAMES I. 4.

The intimate connexion between *meekness* and *patience* is too obvious to need much comment ; the *meek* man is ever a *patient* one, and it is the same if we reverse the order of precedence, in naming these two essential qualities of a truly Christian mind. Of him in whom God reposed confidence, and to whom he entrusted great power over his chosen people, it was said :—

Now the man MOSES was very *meek*, above all the men which were upon the face of the earth.

NUMBERS XII. 3.

And we are told by the Psalmist, that :—

God arose to judgment, to save all the *meek* of the earth.

PSALM LXXVI. 9.

The Lord lifteth up the *meek*. PSALM CXLVII. 6.

He will beautify the *meek* with salvation.

PSALM CXLIX. 4.

And by our Saviour, himself a pattern of *meekness* :—

Blessed are the *meek* ; for they shall inherit the earth.

MATTHEW V. 5.

Among all the graces that adorn the Christian soul, like so many jewels of various colours and lustres, against the day of her espousals to the Lamb of God, there is not one more brilliant than *patience*.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility.

Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, subdues pride ; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.

Patience produces unity in the church, loyalty in the state, harmony in families and societies ; she comforts the poor, and moderates the rich ; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach ; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured ; she delights the faithful and invites the unbelieving ; she adorns the woman and approves the man ; is loved in a child, praised in a young man, admired in an old man ; she is beautiful in either sex, and every age.

BISHOP HORNE.

Oh, God, that madest earth and sky, the darkness and the day,
Give ear to this, thy family, and help us when we pray.

For wide the waves of bitterness around our vessel roar,

And heavy grows the pilot's heart to view the rocky shore.

The cross our Master bore for us, for Him we fain would bear,

But mortal strength to weakness turns, and courage to despair,

Then mercy on our failings, Lord ! our sinking faith renew !

And when thy sorrows visit us, oh, send thy *patience* too.

BISHOP HEBER.

Christian fortitude and *patience* have their opportunity in times of persecution and affliction.

SPRATT.

PATIENCE is so like fortitude, that she seems either her sister or her daughter.

ARISTOTLE.

Be *patient*, be *patient*, for *patience* hath power,
To shield us in danger, like mantle in shower.

SIR W. SCOTT.

What were the arguments of worldly advantage held out through the whole New Testament, to induce the world to embrace the religion it taught? What was the condition of St. Paul's introduction to Christianity? It was not—I will crown him with honour and prosperity, with dignity and pleasure; but “I will shew him how great things he must suffer for my name's sake.” What were the virtues which Christ chiefly taught in his discourses? What were the graces he most recommended by his example? Self-denial, mortification, *patience*, long-suffering, renouncing ease and pleasure. These are the marks, which have, ever since its first appearance, distinguished Christianity from all the religions in the world, and, on that account, evidently prove its divine original. Ease, splendour, external prosperity, conquest, make no part of its establishment. Other empires have been founded on the blood of the vanquished, the dominion of Christ was founded in his own blood. Most of the beatitudes, which infinite compassion pronounced, have the sorrows of earth for their subject, but the joys of heaven for their completion. As the apostle beautifully obtests his brethren, not by the power and dignity, but “by the *meekness* and gentleness of Christ,” so every Christian should adorn his doctrine by the same endearing qualities, evincing by the brightness of the polish the solidity of the substance.

MRS. H. MORE.

PATIENCE, by preserving composure within, resists the impression which trouble makes from without.

By maintaining a steady and unbroken mind, amidst all the shocks of the world, marks a great and noble spirit.

MURRAY'S ENGLISH READER.

The sincere Christian is humble in respect to himself, and indulgent and mild towards others. Having some conceptions of the deceitful wickedness of his own heart, he looks upon the worst of men as brother sinners.

JACOB ABBOTT.

Of all animals the ass is the most *patient* and enduring; and we should, therefore, look upon it and treat it with

the greatest tenderness and consideration. DEAN SWIFT says, " 'Tis an animal I cannot bear to strike, there is a *patient* endurance of sufferings written so unaffectedly in its looks and carriage, which pleads so mightily for it, that it always disarms me, and, to that degree, that I do not like even to speak unkindly to it." An English poet has written the following fine lines :—

TO A YOUNG ASS.

Poor little foal of an oppressed race !
 I love the languid *patience* of thy face :
 And oft with gentle hand I give thee bread,
 And clap thy rugged coat, and pat thy head.
 But what thy dulled spirits have dismayed,
 That never thou dost sport along the glade ?
 And (most unlike the nature of things young)
 That earthward still thy moveless head is hung ?
 Do thy prophetic fears anticipate,
Meek child of misery ! thy future fate ?
 The starving meal, and all the thousand aches,
 Which *patient* merit of the unworthy takes ?
 Poor Ass ! thy master should have learnt to shew
 Pity—best taught by fellowship of woe !
 How much I fear me that he lives, like thee,
 Half-famished in a land of Luxury !

SAMUEL TAYLOR COLERIDGE.

PREJUDICE.

1. PREPOSSESSION; judgment formed beforehand without examination. It is used for prepossession in favour of, or against anything. JOHNSON.

2. Mischief; detriment; hurt; injury. This sense is only accidental or consequential; a *bad thing* being called a *prejudice*, only because a *prejudice* is commonly a *bad thing*; it is not derived from the original or etymology of the word; it were therefore better to use it less; perhaps *prejudice* ought never to be applied to any mischief which does not imply some partiality or prepossession.

JOHNSON.

Factions carried too high and too violently, is a sign of weakness in princes, and much to the *prejudice* of their authority and business. BACON.

3. TO PREJUDICE, to prepossess; to abstract or injure; to diminish; to impair; to be detrimental to.

Suffer not any beloved study to *prejudice* your mind, so far as to despise all other learning. WATTS.

Prejudico is the Latin for PREJUDGE, meaning I judge beforehand, that is, before examination; see JUSTICE. PREPOSSESSION applies to the feelings; PREJUDICE refers only to opinions: we may be *biassed* for or against, we are always *prepossessed* in favour, and mostly *prejudiced* against. We are commanded in the scriptures to "judge not," lest we "be judged," even when we have the proofs before us, on which to form a judgment; how much worse then is it to *prejudge*, that is, to condemn without examination, especially when we are told by a competent authority that "our unreasonable *prejudices* are generally the strongest." BOUCHER.

Of *prejudice* it has been truly said, that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception. But *prejudice*, like the spider, makes everywhere its home. It has neither taste nor choice of place, and all that it requires is room. There is scarcely a situation, except fire and water, in which a spider will not live, so let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest ability of thinking; let it be hot or cold, dark or light, lonely or inhabited, still *prejudice*, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seems nothing to live on. If the one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world, *prejudice* may be denominated the Spider of the Mind. BASIL MONTAGUE.

If a man will look at most of his *prejudices*, he will find that they arise from his field of vision being necessarily narrow, like the eye of a fly. He can have but little better notions of the whole scheme of things, it has been well said, than a fly on the dome of St. Paul's Cathedral can have of the whole structure. He is offended, therefore, by inequalities, which are lost in the great de-

sign. This persuasion will fortify him against many injuries and troublesome *prejudices*. CECIL.

EFFECTS OF PREJUDICE.—We are indebted to SIR F. PALGRAVE for the following anecdote which is strongly illustrative of the effect produced by *prejudice* upon the minds and actions of those, who are subjected to its influence:—A pleasure-boat belonging to a party of noted Brunswickers—as the Protestant faction in Ireland was termed—having been moored in the river Liffey, near Carlisle bridge, some of the bystanders on the adjoining quay, were extremely incensed at the standard of defiance which the vessel bore. The vane at the mast-head, like those of the ships of the Conqueror, displayed an effigy—an orangeman, on a *green* shamrock—orange and green were the colours of the rival factions. This affront aimed at the feelings of the multitude was not to be borne. The *Milesians* attacked the hostile *Saxon* bark, by hurling a furious volley of paving stones, and the unlucky crew, urged by danger or apprehension, discharged their fire-arms, and wounded some of the surrounding assemblage. A great commotion was excited; the leaders of the bel-ligerent parties were conducted to the College-street office. Amongst the witnesses who were called was the tinman who had made the vane, and this worthy tradesman gave the most candid and unequivocal testimony, in full proof of the pacific intention of the pleasure-boat, though certainly somewhat to his discredit as an artist. The unlucky cause of so much dissension and bloodshed, the supposed *orange* man upon a *green* shamrock, was in truth a *flesh-coloured* Mercury, springing from a *blue* cloud.

Great wars have frequently sprung from as slight causes as did the above-mentioned affray; *prejudice* is ever ready to take offence, and to proceed at once to blows, without waiting to inquire whether offence was really intended. Had these men in the pleasure-boat been unprovided with fire-arms, it is probable that but little mischief would have ensued, they would have *explained* and not *retaliated*, by doing which they provoked further aggression. It is with nations as with individuals, let them be prepared for war, and their *prejudices* will quickly hurry them into it, whereas if unprepared, they will look more closely into the cause of

quarrel, and most likely find other than violent means of obtaining satisfaction.

EDITOR.

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more. My ear is pain'd,
My soul is sick, with every day's report
Of wrong and outrage with which earth is filled ;
There is no flesh in man's obdurate heart,
It does not feel for man ; the natural bond
Of brotherhood, is severed as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not coloured like his own, and having power
To enforce the wrong, for such a worthy cause,
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith,
Abhor each other. Mountains interposed
Make enemies of nations who had else
Like kindred drops been mingled into one.
Sure there is need of social intercourse,
Benevolence, and peace, and mutual aid,
Between the nations in a world that seems
To toll the death-bell of its own decease,
And 'tis but seemly, that where all deserve
And stand exposed by common peccancy
To what no few have felt, there should be peace,
And brethren in calamity should love.

COWPER—*The Task.*

PRIDE, SCORN, &c.

PRIDE. Inordinate and unreasonable self-esteem ; insolent exaltation ; splendour ; ostentation. JOHNSON.

PRIDE hath no other glass
To shew itself, but *pride* ; for supple knees
Feed arrogance, and are the *proud* man's fees.

SHAKESPEARE.

JOHNSON gives several other significations of the word **PRIDE**, but the above are those to which the attention is particularly called in this work, on account of their opposition to the meek and humble spirit of Christianity. The various manifestations of **PRIDE**, as given in the scriptures and their attendant punishments are well described by BISHOP MANT (see p. 119.)

The word **PRIDE** is derived from the Saxon *Prit* or *Prid*, from whence comes also **PROUD** (arrogant, haughty, &c.) with the adverb **PROUDLY**.

Only by *pride* cometh contention. **PROV. XIII. 10.**

PRIDE goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit, than to divide the spoil with the *proud*.

PROVERBS XVI. 18.

He that is of a *proud* heart stirreth up strife.

PROVERBS XXVIII. 25.

PRIDE is observed to defeat its own ends, by bringing the man who seeks esteem and reverence into contempt.

BOLINGBROKE.

SCORN ; Contempt ; act of contumely. **TO SCORN.**
To despise ; to revile ; to vilify ; to contemn.

JOHNSON.

My friends *scorn* me : but mine eye poureth out tears unto God.

JOB XVI. 20.

Thou makest us a reproach unto our neighbours, a *scorn* and a derision to them that are round about us.

PSALM XLIV. 13.

Our soul is exceedingly filled with the *scorning* of those that are at ease, and with the contempt of the *proud*.

PSALM CXXIII. 4.

The old French verb, *Escorner*, is given by **JOHNSON** as the derivative of our words **SCORN** ; **SCORNER** ; **SCORNFUL**, &c. The same authority also refers us to *Schern*, Dutch.

A *scorner* is one who makes a mock of sin, and of God's threatenings and judgments against sinners ; one who derides all wholesome reproofs and counsels, scoffs at religion, and contemns the word and faithful ministers of God ; he is a monster of iniquity, having obtained the highest degree of sinning. See Psalm i. 1. Blessed is the man that sitteth not in the seat of the *scornful*."

CRUDEN.

Small service is true service while it lasts,
 Of friends, however humble, *scorn* not one ;
 The daisy, by the shadows that it casts,
 Protects the lingering dew-drop from the sun.

WORDSWORTH.

I DARE NOT SCORN.

I may not *scorn* the meanest thing,
 That on the earth doth crawl,
 The slave who dares not burst his chain,
 The tyrant in his hall.

The vile oppressor who hath made
 The widow'd mother mourn,
 Though worthless, he before me stand—
 I cannot, dare not scorn.

The darkest night that shrouds the sky
 Of beauty hath a share ;
 The blackest heart hath signs to tell,
 That God still lingers there.

I pity all that evil are—

I pity and I mourn ;

But the SUPREME hath fashioned all

And, oh ! I dare not scorn.

ROBERT NICOLL.

However wretched a fellow-mortal may be, he is still a member of our common species.

SENECA.

Proud looks lose hearts, but courteous words win them.

FERDIN.

PRIDE AND ITS EFFECTS.—Pride is defined by a celebrated moralist, to be inordinate and unreasonable self-esteem. Now, when a man thinks too highly of himself, it is in the course of nature that he should think too lowly of others ; and it may be laid down as a general axiom, that the concomitants of *pride* are *scorn* and insolence towards one's fellow-creatures, and impiety and irreverence towards God. "The *proud* have had me greatly in derision," was the remark of the Psalmist ; and he laid his finger precisely on that spot where irreligion has its origin, when he said, "The wicked, through the *pride* of his countenance, will not seek after God. God is not in all his thoughts."

These are distinguishing marks of *pride*, where it is permitted to get dominion over the heart, and to influence the actions. However it be nourished, and whatever be the shape it is invested with, its effects are uniformly hateful and pestilential ; uniformly subversive of piety

towards God, and charity towards man, as well as injurious to the happiness of him who is actuated by it. In the *pride* of exalted birth, Absalom the son of David, broke the ties of religion, allegiance, and filial piety, and rebelled against his father, whom the Lord had anointed king over Israel. In the *pride* of arbitrary power, Jezebel usurped the vineyard of Naboth by perjury and murder, and "her carcass was eaten by dogs." "In the *pride* of majesty," the heart of Nebuchadnezzar was lifted up, and his mind hardened, to forget his Almighty Benefactor, and he was "driven from men, and his dwelling was with the beasts of the field." In the *pride* of despotic authority, Pharaoh "refused to let the people of Israel go to serve the Lord," and the Lord "hardened his heart" for a punishment, because he had already hardened it himself by his sin. In the *pride* of victory, Saul rejected the word of the Lord, and the Lord rejected him from being king over Israel." In the *pride* of royal favour, the insatiable ambition of Haman would not rest, so long as he saw Mordecai the Jew, "sitting at the king's gate," until he himself was hanged on the gallows that he had prepared for the object of his malice. In the *pride* of popular applause, Herod permitted himself to be saluted with divine honours; and immediately an angel of the Lord smote him, and he was "eaten of worms, and gave up the ghost." In the *pride* of wealth, the covetous man, in one parable, thought of nothing but to "eat, drink, and be merry;" and the rich man in another, thought not of the beggar that "lay at his gate full of sores," until the soul of the former was "required of him that night," and the latter "lifted up his eyes in hell, being in torments." In the *pride* of youth, Rehoboam threatened to chastise his subjects with scorpions, and was punished by the loss of his hereditary authority. In the *pride* of bodily strength, Goliath "defied the armies of the living God," and was slain by the hand of a stripling whom he had cursed by his gods. In the *pride* of female beauty and accomplishments, the heart of Herodias's daughter was hardened into the commission of an act of wanton barbarity, in demanding the head of John the Baptist; and the crime was recompensed by the degradation and banishment of her partners in guilt, if not by her own untimely destruction. In the *pride* of learning, the Greeks esteemed "the preaching of Christ crucified, to be foolishness," and were

judicially "given over by God to a reprobate mind, to do those things which are not convenient." In the *pride* of a fancied equality, and consequent disobedience to their rulers, Korah and his company rebelled against Moses and Aaron, and went down alive into the pit, because they had provoked the Lord. *Proud* of their spiritual privileges, and of their descent from Abraham, the Jews despised, rejected, and crucified the Lord of glory; and "his blood was on them and their children," and "their house was left unto them desolate." Would we see even a more decisive proof of the origin of *pride*, and of its offensiveness to God, we may discover it in the disobedience of Adam, which entailed sin, misery, and death on all his descendants; in the rebellion of the evil spirit, who first set the example of resisting the Almighty, and was the primary cause of the wretchedness of man. Of such quality as this, so selfish and malignant, so uncourteous and overbearing, so impatient of control, so resolute in the attainment of its end, and so unprincipled in the adoption of means, of a quality so pernicious to all "the fruits of the Spirit," and so signally branded by the displeasure of God; surely of such a quality it may be well and safely affirmed, that "it is not of the Father, but is of the world."

Such being the nature, the tendency, and the consequences of *pride*, these considerations might be supposed capable of suppressing it, even if the matter on which it feeds were much more worthy of encouraging extravagant self-esteem, than it really is: but, as it hath been well observed—

* * * *Pride* hath no other glass
To show itself but *pride*;

Otherwise the mirror of reason and common sense, no less than the mirror of revelation, could hardly fail to expose its folly and deformity.

BISHOP MANT.

RIDICULOUSNESS OF PRIDE IN MAN.—Take some quiet sober moment of life, and add together the two ideas of *pride* and *man*; add them, if you can, without a smile. Behold him a creature of a span high, strutting in infinite space, and darting disdain from his eyes, in all the grandeur of littleness. Perched on a small speck of the universe, he is rolling along the heavens, through a road

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of worlds, while systems and creations are flaming above and beneath; he is an atom of atoms. Yet will this miserable creature revel in his greatness, and mock at his fellow, sprung from that same dust to which they both shall soon return. Well has man been compared to the fly on the coach-wheel, saying, "What a dust I raise!"

MISS SINCLAIR.

Whoever has paid attention to the manners of the day, must perceive a remarkable innovation in the use of moral terms, in which we have receded more and more from the spirit of Christianity. Of this, the term to denote a lofty sentiment of personal superiority, supplies an obvious instance. In the current language of the times, *pride* is scarcely ever used but in a favourable sense. It will perhaps be thought the mere change of a term is of little consequence; but be it remembered, that any remarkable innovation in the use of moral terms, betrays a proportionable change in the ideas and feelings they are intended to denote. As *pride* has been transferred from the list of vices to that of virtues, so humility, as a natural consequence, has been excluded, and has rarely been suffered to enter into the praise of a character we wish to commend, although it was the leading feature in that of the Saviour of the world, and is still the leading characteristic of his religion; while there is no vice, on the contrary, against which the denunciations are so frequent as *pride*. Our conduct in this instance is certainly rather extraordinary, both in what we have embraced, and in what we have rejected; and it will surely be confessed that we are somewhat unfortunate in having selected that one as the particular object of approbation, which God had already selected as the special mark at which he aims the thunderbolts of his vengeance.

REV. ROBERT HALL.

CÆSUS, king of Lydia, who felt presumptuously *proud* on account of his power and his riches, had dressed himself one day in his utmost splendour of apparel and royal ornament, and seating himself on his throne, exhibited his person to SOLON, as comprehending within itself the substance and sum of worldly glory. "Have you ever beheld," said he to the Grecian sage, "a spectacle more august?" "I have," was the answer, "there is neither a pheasant in our fields, nor a peacock in our court-yard,

nor a cock on our dunghill, that does not surpass you in glory!"

WILLIAM PENN and THOMAS STORY, travelling together in Virginia, being caught in a shower of rain, uncere-
moniously sheltered themselves from it in a tobacco house,
the owner of which, happening to be in, thus accosted
them: "You have a great deal of impudence to trespass
on my premises; you enter without leave. Do you know
who I am?" to which was answered, "No." "Why, then,
I would have you to know that I am a justice of the
peace." Thomas Story replied, "My friend here makes
such things as thou art; he is the governor of Pennsyl-
vania." The would-be great man quickly abated his
haughtiness.

IMPERIAL MAGAZINE.

What is the pomp of learning! the parade
Of letters and of tongues! e'en as the mists
Of the grey morn. before the rising sun,
That pass away and perish. Earthly things
Are but the transient pageants of an hour;
And earthly *pride* is like the passing flower,
That springs to fall, and blossoms but to die,
Baseless and silly as the schoolboy's dream.

KIRKE WHITE.

REVENGE, VENGEANCE.

REVENGE, return of an injury. To REVENGE, to vin-
dicate by punishment of an enemy. To wreak one's
wrongs on him that inflicted them.

JOHNSON.

What will not ambition and *revenge* descend to.

MILTON.

VENGEANCE, punishment; penal retribution; avenge-
ment.

JOHNSON.

From the French verb *Venger*, to avenge, to punish,
which according to some etymologists has for its root the
Latin *Vindico*, come our words VENGEFUL; VENGEANCE;
AVENGE-EE-ED; REVENGE-FUL-ED, &c.

The Almighty forbids malice and *revenge* in express

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terms ; he will not allow us to keep any resentment in our hearts against our brethren, see Leviticus xix. 17, 18. "Thou shalt not hate thy brother in thine heart. Thou shalt not *avenge*, nor bear any grudge against the children of thy people."

Thus saith the Lord God ; Because that Edom hath dealt against the house of Judah by taking *vengeance*, and hath greatly offended, and *revenged* himself upon them ; therefore I will also stretch out mine hand upon Edom, and will cut off man and beast from it ; and I will make it desolate from Teman, and they of Dedan shall fall by the sword. And I will lay my *vengeance* upon Edom, by the hand of my people Israel ; and they shall do in Edom according to mine anger, and according to my fury ; and they shall know my *vengeance*. * * * Thus saith the Lord God ; Because the Philistines have dealt by *revenge*, and have taken *vengeance* with a despiteful heart, to destroy it for the old hatred ; therefore, behold I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast. And I will execute great *vengeance* upon them with furious rebukes ; and they shall know that I am the Lord, when I shall lay my *vengeance* upon them.

EZEKIEL XXV. 12—17.

It will be seen by the above, that the Almighty will not suffer men to *avenge* themselves, and that he will visit with his *vengeance*, so much more terrible than any that human power can inflict, all such, whether nations or individuals, as disobey his positive and repeated injunctions on this head. Under the gospel dispensation, these commands were repeated yet more earnestly and impressively. Our blessed Saviour himself, both by precept and example, enforced the doctrine of forgiveness of injuries ; and the Apostle Paul writes, "Dearly beloved, *avenge* not yourselves, but rather give place unto wrath ; for it is written, *Vengeance* is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

ROMANS XII. 19—21.

Let every one beware how he indulges the idea of re-

turning evil for evil. In such deplorable contests, it is always he who comes off, as he imagines, the conqueror, that is the most really to be pitied. ST. GREGORY.

Banish all malignant and *revengeful* thoughts. A spirit of *revenge* is the very spirit of Satan, than which nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity was designed to promote. If your *revenge* be not satisfied, it will give you torment now ; if it be, it will give you greater torment hereafter. None is a greater self-tormentor than a *revengeful* and malicious man, who turns the poison of his own temper in upon himself. The Christian precept in this case is, " Let not the sun go down upon your wrath," and this precept, Plutarch tells us, the Pythagoreans obeyed,* in a literal sense ; if at any time, in a passion, they broke out into opprobrious language, before sunset they gave one another their hands, and with them a discharge from all injuries, and so with a mutual reconciliation they parted friends. MASON.

Who rides o'er the plain with a warrior's speed,
His dark eye dilated with passion and ire !
'Tis *Revenge* ! 'tis *Revenge* ! on a war-girded steed,
His mane wreathed with foam and his nostrils like fire.

Still onward he hastens on Victory's wing,
Desolation and death mark the conqueror's path ;
And the valley once bright with the roses of spring,
Grows red with the traces of *vengeance* and wrath.

Before him awakens the trumpet's shrill blast,
The battle's rude clamour swells loud on the gale ;
From the desolate scene where his war-hoofs have past,
Comes the cry of the orphan—the widow's lone wail.

Around him despair and destruction are spread,
Pale ruin and woe in his train are combined ;
Sweet nature grows barren and waste 'neath his tread,
For his steps leave a charnel or desert behind.

Who rides o'er the plain with a warrior's speed,
His dark eye dilated with passion and ire !
'Tis *Revenge* ! 'tis *Revenge* ! on a war-girded steed,
His mane wreathed with foam and his nostrils like fire.

MRS. C. B. WILSON.

* The Pythagoreans were a sect of heathen philosophers, so named from PYTHAGORAS, their head and founder, who flourished about 580 years B.C.

Ah ! why should *Revenge* for some wrong but suspected,
 Manceuvres of state that of honour make show,
 Or a court ceremonial infringed or neglected,
 Plunge a people in blood and a kingdom in wee !
 O, hasten, Great Father, the blest consummation,
 When "nation shall ne'er lift up sword against nation,"
 When war shall no more be the Christian's vocation,
 When the spear shall be shivered, and broken the bow.

ANON.

THE BEST REVENGE IS LOVE :—disarm
 Anger with smiles ; heal wounds with balm ;
 Give water to thy thirsting foe.
 The sandal tree, as, if to prove
 How sweet to conquer hate by love,
 Perfumes the axe that lays it low. S. C. WILKES.

SELFISHNESS, &c.

ATTENTION to one's own interest, without any regard
 to others ; *self-love*. JOHNSON.

The pronoun **SELF** is derived from the Saxon *Sylf* or *Sylfa*, in the Gothic language it was *Silba*. Its primary signification, says JOHNSON, seems to be that of an adjective. It is united both to the personal pronouns and to the neuter pronoun *it*, and is always added when they are used reciprocally, or return upon themselves, as *thou lovest thyself, though the world scorns thee*. The following examples will show the various ways in which the word is used in composition.

SELF is that conscious, thinking being, which is sensible or conscious of pleasure or pain, capable of happiness and misery, and so is concerned for *itself*, as far as that consciousness extends. LOCKE.

In their anger they slew a man, and in their *self*-will they digged down a wall. GENESIS.

Hast thou set up nothing in competition with God ; no pride, pleasure, profit, *self-love*, or *self*-interest of thy own ? DUPPA.

Thyself from flattering *self*-conceit defend,
 Nor what thou dost not know, to know pretend.

DENHAM.

If a man would have a humble, devout, sin-aborring, *self-denying* frame of mind, he cannot take a more efficacious course to attain it, than by praying *himself* into it.

SOUTH.

I am as justly accountable for any action done many years since, appropriated to me now by this *self-consciousness*, as I am of what I did the last moment.

LOCKE.

Confidence, as opposed to modesty, and distinguished from decent assurance, proceeds from *self-opinion*, occasioned by ignorance or flattery.

COLLIER.

Self-sufficiency proceeds from inexperience.

ADDISON.

The religion of Jesus, with all its *self-denials*, virtues, and devotions, is very practicable.

WATTS.

Our imaginary height is fixed by *ourselves*. Our real stature is the average between the opinions of our friends and enemies.

REV. R. BAYLEY.

We are all too apt to overrate our own merits, and to forget our own defects, while in judging of our fellow-creatures, we exactly reverse this mode of procedure, forgetting the repeated and express injunctions which are contained in the scriptures, such as, If thou hast done foolishly in lifting up *thyself*, or if thou hast thought evil, lay thine hand upon thy mouth.

SELFISHNESS AND SELF-LOVE.—There is, be it observed, a wide difference between *selfishness* and legitimate *self-love*. This is a principle necessary to all sentient existence. In man, it is the principle which impels him to preserve his own life, and promote his own happiness. Not only is it consistent with piety, it is the stock on which all piety, in lapsed man, is grafted. Piety is only the principle of *self-love* carried out in the right direction, and seeking its supreme happiness in God. It is the act or habit of a man who so loves *himself* that he gives *himself* to God. *Selfishness* is fallen *self-love*, it is *self-love* in excess, blind to the existence and excellence of God, and seeking its happiness in inferior objects, by aiming to subdue them to its own purposes.

SELFISHNESS is the universal form of human depravity, every sin that can be named is only a modification of it. What is avarice but *selfishness*, grasping, and hoarding? What is prodigality, but *selfishness* decorating and indulging itself—a man sacrificing to *himself* as his own god? What is sloth, but that god asleep and refusing to attend to the loud calls of duty? And what is idolatry, but that god enshrined—man worshipping the reflection of his own image? Sensuality, and indeed all the sins of the flesh, are only *selfishness* setting *itself* above law, and gratifying *itself* at the expense of all restraint. And all the sins of the spirit are only the same principle, impatient of contradiction, and refusing to acknowledge superiority, or bend to any will but its own. What is egotism but *selfishness speaking*? Or crime, but *selfishness* without its mask, in earnest and *acting*? Or offensive war, but *selfishness* confederate, armed, and bent on aggrandizing *itself* by violence and blood? An offensive army is the *selfishness* of a nation, embodied, and moving to the attainment of its object over the wrecks of human happiness and life. “From whence come wars and fightings among you?” says St. James, “Come they not *even of your lusts*?” And what are all those irregular and passionate desires, but that inordinate *self-love* which acknowledges no law, and will be confined by no rules—that *selfishness* which is the heart of depravity? And what but this has set the world at variance and filled it with strife? **REV. JOHN HARRIS—Mammon.**

It is a great folly to run away from other people's faults and not part with your own. This is going quite the wrong way to work, grasping at a work impracticable, and losing an advantage which is in your power.

MARCUS ANTONIUS.

Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace,
His country next, and next all human race.
Wide and more wide, the o'erflowings of the mind
Take every creature in of every kind.

POPE.

IMMODERATE SELF-LOVE.—There is a love of *ourselves* which is founded on nature and reason, and is made the measure of our love to our neighbour; for

we are to love our neighbour as *ourselves*; and if there were no due love of *ourselves*, there would be none of our neighbour. But this love of *ourselves*, which is so consistent with the love of our neighbour, can be no enemy to our peace; for none can love more quietly and peaceably than those who love their neighbour as *themselves*. But there is a *self-love* which the scripture condemns, because it makes men peevish and froward, uneasy to *themselves* and to their neighbours, filling them with jealousies and suspicions of others with respect to *themselves*, making them apt to mistrust the intentions and designs of others towards them, and so producing ill-will towards them; and where that hath once got into men's hearts, there can be no long peace with those they bear a secret grudge and ill-will to. The bottom of all this is, they have a wonderful value for *themselves*, and those opinions, and notions, and parties, and factions they happen to be engaged in, and these they make the measure of their esteem and love of others. As far as they comply and suit with them, so far they love them, and no farther. If we ask, cannot good men differ about some things, and be good still? Yes. Cannot such love one another, notwithstanding such difference? No doubt they ought. Whence comes it then, that a small difference in opinion is so apt to make a breach in affection? The plain truth of it is, every one would be thought to be infallible, if for shame they durst to pretend to it; and they have so good an opinion of *themselves* that they cannot bear such as do not submit to them. From hence arise quarrellings and disputings, and ill-language, not becoming men or Christians. But all this comes from their setting up *themselves* and their own notions and practices, which they would make a rule to the rest of the world; and if others have the same opinion of *themselves*, it is impossible but there must be everlasting clashing and disputings, and from thence falling into different parties and factions, which can never be prevented, till they come to more reasonable opinions of *themselves*, and more charitable and kind towards others.

EDWARD STILLINGFLEET.

The following story, which exemplifies the spirit of *selfishness*, and the means by which it may be cured, is told by H. C. WRIGHT:—A party of merry children

were enjoying themselves in some woods near a school-house in New Hampshire, (America), in which grew an abundance of whortleberries. After playing about until nearly tired, they stopped awhile and began picking and eating the berries. There were two little girls about eight years old, and one of these, by name Julia, had found a cluster of bushes which were fairly black with the largest and sweetest berries. Instead of telling her companion Sophia, who was searching but a few steps from her, of the treasure she had discovered, she, like a *selfish* child, sat herself down silently and secretly, and began to pick and eat with great greediness. In a few minutes, Sophia coming to the spot and seeing how fine and plentiful the berries were, began also to pick and eat. Whereupon Julia's *selfishness* kindled into anger, and she cried out, "Get away, you have no business here." Sophia remonstrated with her, telling her that there was enough for both, but she only grew the more angry, and because her companion did not leave the spot immediately, she flew upon her, pushed her with great violence so that she fell, and her clothes being entangled in the bushes, they were torn; her face was also cut by the fall, so that the blood ran freely. This incident at once put a stop to the merriment of the party, and all the children gathered round to sympathize with Sophia, and reprobate the conduct of her unamiable playmate. The generous child, instead of joining in these expressions of dissatisfaction against Julia, said all she could, without telling a falsehood, in her defence, and protested that she still loved her. After awhile, the children became quite merry and joyous again; all but one, who sat silent and alone, picking her berries, and pretending to enjoy them, though it was plain from her looks that she was thoroughly wretched and uneasy. It was now suggested to Sophia by the narrator of the tale, that if she really loved Julia, she should go to her, kiss her, and ask her to join in the play again. This was a hard task, for the child doubted how she would be received. However, her generous affection for Julia triumphed. She went straight towards her with her arms out-stretched to embrace her. Julia saw her coming, and instantly turned her back, covered her face with her hands, and began to weep. The next instant, Sophia had her arms round her, weeping too. Julia returned the embrace.

Her heart had been full of grief and ready to burst from the moment she saw the blood running down Sophia's cheek. But her feelings had been pent up. Now they burst forth in a flood of sympathising tears and sisterly embraces. Julia was received back to the love of the whole party, and she tried to make amends for the wrong she had done, by her *selfishness* and cruelty to Sophia. Thus was evil overcome by good—thus was *selfishness* made ashamed, and stubbornness rebuked. Had Sophia, when struck, returned the blow, or had she made no advances towards a reconciliation with her disagreeable playmate, those evil qualities of her mind would have been strengthened and confirmed; both the children, indeed, the whole party, would have been morally the worse for the incident. As it was, the best and most generous feelings of human nature were aroused in the bosoms of all, and they had presented to them a striking illustration not only of the hideous aspect of *selfishness* and its evil results, but also of the beauty and subduing power of love and forgiveness. This story will be found more at large in *A Kiss for a Blow*.

Of all that have tried the *selfish* experiment, let one come forth and say he has succeeded. He that has made gold his idol—has it satisfied him? He that has toiled in the fields of ambition—has he been repaid? He that has ransacked every theatre of sensual enjoyment—is he content? Can any answer in the affirmative? Not one. And when his conscience shall ask him—and ask it will, “Where are the hungry whom you gave meat? The thirsty whom you gave drink? The stranger whom you sheltered? The naked whom you clothed? The prisoned whom you visited? The sick whom you ministered unto?” How will he feel when he must answer, “I have done none of these things—I have thought only of myself!”

TATLER.

SELF-EXAMINATION.

Let not soft slumbers close my eyes,
 Before I've recollected thrice
 The train of actions through the day:
 Where have my feet marked out their way?
 What have I learn't where'er I've been,
 From all I've heard—from all I've seen?
 What know I more, that's worth the knowing?
 What have I done that's worth the doing?

What have I sought, that I should shun !
 What duties have I left undone !
 Or into what new follies run !
 These *self*-inquiries are the road
 That lead to virtue and to God.

FROM THE GREEK OF PYTHAGORAS.

SELF-KNOWLEDGE.

If thou be one whose heart the holy forms
 Of young imagination have kept pure,
 Henceforward be thou warned ; and know that pride,
 Howe'er disguised in its own majesty,
 Is littleness ; that he who feels contempt
 For any living thing, hath faculties
 Which he has never used ; that thought with him
 Is in its infancy. The man whose eye
 Is ever on *himself*, doth look on one,
 The least of nature's works, one who might move
 The wise man to that scorn which wisdom holds
 Unlawful ever. O be wiser, thou !
 Instructed that true knowledge leads to love ;
 True dignity abides with him alone,
 Who in the silent hour of inward thought
 Can still suspect, and still revere *himself*
 In lowliness of heart.

WORDSWORTH.

That man must daily wiser grow,
 Whose search is bent *himself* to know ;
 Impartially he weighs his scope,
 And in firm reason founds his hope ;
 He tries his strength before the race,
 And never seeks his own disgrace ;
 He knows the compass, sail, and oar,
 Or never launches from the shore ;
 Before he builds computes the cost,
 And in no proud pursuit is lost.
 He learns the bounds of human sense,
 And safely walks within the fence ;
 Thus conscious of his own defect,
 Are pride and *self*-importance checked.

GAY.

SCANDAL ; SLANDER ; EVIL-SPEAKING, &c.

To SLANDER ; to censure falsely ; to belie. SLANDER ;
 false invective ; disgrace ; reproach. JOHNSON.

SCANDAL ; offence given by the faults of others ; re-
 proachful aspersion ; censure ; infamy. JOHNSON.

My known virtue is from *scandal* free,
And leaves no shadow for your calumny. DRYDEN.

From the Greek verb *Skazo*, to limp, comes *Shandalon*, a stumbling-block, an occasion to fall; and this seems to be the original root of our words SCANDAL, (which in French is *Scandale*); and SLANDER, (which is *Esclaundre* French, and *Scandalum* Latin;) with the various changes they assume, as SCANDALIZE; SLANDEROUS, &c.

In the scriptures we are not only forbidden to *do* ill to any one, but also to *speak* ill of any one. The tongue of the *slanderer* is a false tongue, and he who speaks evil of his neighbour, does that which is contrary both to the law as revealed to Moses, and to the gospel as taught by our blessed Redeemer. Solomon tells us that:—"These six things doth the LORD hate; yea, seven are an abomination unto him: A proud look, a *lying tongue*, and hands that shed innocent blood; an *heart that deviseth wicked imaginations*, feet that be swift in running to mischief, a *false witness that speaketh lies*, and *he that soweth discord among brethren*." PROVERBS VI. 16-19.

And four out of these seven things hated by the Lord, may be regarded as characteristics of the *slanderer*, if not five, for surely his feet are "swift in running to mischief," whose tongue deviseth evil to his neighbour, out of whose mouth proceed words which are as "drawn swords," and to whom it may be said in the language of David:—Thou lovest all devouring words, O thou deceitful tongue. PSALM LII. 4.

He that hideth hatred with lying lips, and he that uttereth a *slander*, is a fool. PROVERBS X. 18.

Whoso privily *slandereth* his neighbour, him will I cut off. PSALM CI. 5.

My duty towards my neighbour, is to love him as myself, and to do unto all men, as I would they should do unto me; * * * To keep my hands from picking and stealing, and my tongue from evil speaking, lying and *slandering*. CHURCH CATECHISM.

Laying aside all malice and all guile, and hypocrisies, and envies, and all *evil-speakings*. 1 PETER II. 1.

Let all bitterness, and wrath, and anger, and clamour, and *evil-speaking*, be put away from you.

EPHESIANS IV. 31.

Keep thy tongue from *evil*, and thy lips from *speaking* guile.

PSALM XXXIV. 13.

Speak not *evil* one of another, brethren. He that *speaketh evil* of his brother, and judgeth his brother, *speaketh evil* of the law and judgeth the law.

JAMES IV. 11.

He that *speaketh* truth sheweth forth righteousness ; but a false witness deceit : There is that *speaketh* like the piercings of a sword, but the tongue of the wise is health. The lip of truth shall be established for ever ; but a lying tongue is but for a moment. PROVERBS XII. 17—19.

The *slanderer* does harm to three persons at once ; to him of whom he says the ill ; to him to whom he says it ; and most of all, to himself in saying it.

SAINT BASIL—*Book of the Fathers*.

It does not depend upon me, said the Grecian, to prevent being *spoken ill* of ; it is only in my power that it be not done deservedly :—

We cannot control the tongues of others, but a good life enables us to despise calumnies.

D. CATO.

When men *speaking ill* of thee, live so as nobody may believe them.

PLATO.

They that *slander* the dead are like envious dogs, that bark and bite at bones.

ZENO.

By examining the tongue of the patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

JORTIN.

Endeavour yourself to do good to all men, and never *speaking evil* of those that are absent.

SIR THOMAS SMITH.

Few are aware how difficult is the task of disproving any accusation, however unfounded or gross, so as to leave the individual free from the insinuations of envy or malice. The world always give the accuser credit for some authority to support the charge ; and unless the individual against whom it is brought can disprove the fact by sufficient evidence, believes him guilty ; so that

the accusation is received upon presumed authority, while the vindication is not admitted unless confirmed by clear and acknowledged testimonies.

ROBINSON.

SLANDERERS.

These are the spiders of society ;
They weave their petty webs of hints and sneers,
And lie themselves in ambush for the spoil.
The web seems fair and glitters in the sun,
And the poor victim winds him in the toil,
Before he dreams of danger or of death.
Alas ! the misery that such inflict !
A word, a look, have power to wring the heart,
And leave it struggling, hopeless in the net
Spread by the false and cruel, who delight
In the ingenious torment they contrive.

MISS LONDON.

SLANDER whose edge is sharper than the sword ;
Whose tongue outvenoms all the worms of Nile ;
Whose breath doth ride upon the posting winds,
And doth belie all corners of the world :
Kings, queens, and states ; maids, matrons, nay the grave,
The secret grave, this viprous *slander* enters.

SHAKSPEARE.

Believe not each accusing tongue
As most weak people do ;
But still believe that story wrong
Which *ought* not to be true.

SHERIDAN.

TOLERANCE ; INTOLERANCE, &c.

TOLERANCE ; power of enduring ; act of enduring.

JOHNSON.

From the Latin verb *Tolero*, to bear or endure, come our words TOLERATE ; TOLERATION ; TOLERANCE ; TOLERANT ; TOLERABLE ; the three latter are also used with the prefix IN.

OUR SAVIOUR, at the conclusion of his sermon on the Mount, thus rebuked those who look with *intolerance* upon the errors of their brethren :—" Judge not that ye be not judged ; for with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote

that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

MATTHEW VII. 1—5.

A serious Christian, it is true, feels an honest indignation at hearing those truths, on which his everlasting hopes depend, lightly treated. He cannot but feel his heart rise at the affront offered to his Maker. But instead of calling down fire from heaven on the reviler's head, he will raise a secret supplication to the God of heaven in his favour, which if it change not the heart of his opponent, will not only tranquillize his own, but soften it towards his adversary; for we cannot easily hate the man for whom we pray.

MRS. H. MORE.

Before thou reprehendest another, take heed that thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

QUARLES.

Be sure to mend that in thyself, which thou observest doth exceedingly displease thee in others.

BISHOP PATRICK.

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with him in that, from which within a few days I might dissent myself.

SIR THOMAS BROWNE.

Men should not *tolerate* themselves one minute in any known sin.

DECAY OF PIETY.

It is unworthy a religious man to look upon an irreligious one, either with alarm or aversion, or with any other feeling than regret, and hope and brotherly commiseration. If he seek truth, is he not our brother, and to be pitied? If he do not seek truth, is he not still our brother, and to be pitied still more?

THOMAS CARLYLE.

Expect injuries, for men are weak, and thou thyself doest such too often.

Soften thy heart by picturing the sufferings of thy enemy; think of him as one spiritually sick, who deserves sympathy.

JEAN PAUL RICHTER.

It is exceedingly unbecoming in any one, but most of all in young people, to laugh at or despise others, either because they are poor in appearance, or possess what are thought to be odd notions upon any subject whatever. Every one who conducts him or herself with external propriety of behaviour, and is known to be governed by a sound morality, is entitled to respect. It is the vicious who are alone to be shunned: the virtuous, though clothed in rags, are in all cases deserving of our esteem.

CHAMBERS'S EDINBURGH JOURNAL.

"There was a very droll dispute at school, papa," said a little boy to his father; "one boy insisted that a Latin verse was written one way in the original, another declared it was written another way; the quarrel became so hot, that we expected it would have ended in blows; when one of the bigger boys recommended that each should bring his book: and it was found that each had quoted the passage correctly from his own copy, but they had different editions, and the text was different."

"It was," said the father, "only a small display of that *intolerance* of which there are too many great exhibitions in the world. Each boy thought himself right, and had good reason for thinking so; but there was not the same reason for thinking the other wrong. He had seen his own book with his own eyes, and had, therefore, very sufficient evidence for himself; but he could not know what evidence the other had had. Hence the folly of expecting every body to think as we think. They will think as we think if the same reasons are given to them, and if those reasons influence them as they influence us. If they have other reasons unknown to us, or if our reasons appear to them not to warrant our opinions, they *cannot* think as we think; it is impossible, and there is no help for it. But what ought to be helped, and ought to be avoided, is our attempting to punish others because they do not see as we see, or think as we think; this is persecution."

"Therefore never be angry with any person merely because his opinion is not your opinion; never be angry because you cannot persuade him to change; and above all, never do him an injury, or hesitate about doing him a good, because his opinion and yours are different. In

your conduct to others, be guided by the rule that you should never cause useless pain. In the minds of the best men, there is, always has been, and, perhaps, always will be, much difference of opinion as to what is true; but every body knows and feels what is kind, and truth itself is most likely to be found, when it is sought for by *tolerance*, and benevolence."

JOHN BOWRING.

In the days of knight-errantry and paganism, one of our old British princes set up a statue to the goddess of victory in a point where four roads met together. In her right hand she held a spear, and her left hand rested upon a shield; the outside of the shield was of gold, and the inside of silver. On the former was inscribed in the old British language, "To the Goddess ever favourable;" and on the other, "For four victories obtained successively over the Picts and other inhabitants of the northern islands." It happened one day that two knights completely armed, one in black armour, the other in white, arrived from opposite parts of the country at this statue just about the same time; and as neither of them had seen it before, they stopped to read the inscription, and observe the excellence of its workmanship.

After contemplating it for some time, "This golden shield," said the black knight—"Golden shield," cried the white knight, who was as strictly observing the opposite side, "why, if I have my eyes, it is silver."—"I know nothing of your eyes," replied the black knight; but if ever I saw a golden shield in my life, this is one."—"Yes," returned the white knight, smiling, it is very probable, indeed, that they should expose a shield of gold in so public a place as this! for my part, I wonder even a silver one is not too strong a temptation for the devotion of some people who pass this way; and it appears, by the date, that this has been here above three years."

The black knight could not bear the smile with which this was delivered, and grew so warm in the dispute, that it soon ended in a challenge; they both, therefore, turned their horses, and rode back as far as to have sufficient space for their career; then fixing their spears in their rests, they flew at each other with the greatest fury and impetuosity. Their shock was so rude, and the blow

on each side so effectual, that they both fell to the ground much wounded and bruised, and lay there for some time as in a trance.

A good Druid who was travelling that way, found them in this condition. The Druids were the physicians of those times as well as the priests. He had a sovereign balsam about him, which he had composed himself, for he was very skilful in all the plants that grew in the fields or in the forests; he staunched their blood, applied his balsam to their wounds, and brought them, as it were, from death to life again. As soon as they were sufficiently recovered, he began to inquire into the occasion of their quarrel. "Why, this man," cried the black knight, "will have it that yonder shield is silver."—"And he will have it," repeated the white knight, "that it is gold." And then they told him all the particulars of the affair.

"Ah," said the Druid with a sigh, "you are both of you my brethren, in the right, and both of you in the wrong. Had either of you given himself time to look on the opposite side of the shield, as well as that which first presented itself to view, all this passion and bloodshed might have been avoided: however, there is a very good lesson to be learned from the evils that have befallen you on this occasion. Permit me, therefore, to entreat you never to enter into any dispute for the future, till you have fairly considered both sides of the question. BEAUMONT.

The highest of all characters, in my estimation, is his, who is as ready to pardon the errors of mankind, as if he were every day guilty of some himself; and, at the same time, as cautious of committing a fault, as if he never forgave one. It is a rule then, which we should, upon all occasions, both private and public, most religiously observe; *to be inexorable to our own failings, while we treat those of the rest of the world with tenderness, not excepting even such as forgive none but themselves.* MELMOTH'S PLINY.

It is the glory of a man to pass over a transgression.—
PROVERBS XIV. 11.

Thus wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive, and to forget,
Is godlike—is divine.

When injur'd, I can scarce tell how
 To pass the injury by ;
 My angry spirit will not bow,
 Nor let resentment die.

The heaving billows swell within,
 Till all is tempest grown ;
 And thus I share another's sin,
 And make his guilt my own.

But come my proud, my selfish heart,
 One serious thought bestow ;
 Do I thus act the Christian part ?
 Has Jesus acted so !

Just the reverse : his generous breast
 Did kind compassion move ;
 When sinners curs'd, the Saviour blest,
 And injuries paid with love.

Although by wicked hands he died,
 With the last breath he drew,
 " Father forgive," he sweetly cried,
 Himself forgave them too.

Jesus ! I hide my head in shame ;
 I blush and weep to see
 That I, who wear thy sacred name,
 No more conform to thee.

O ! the sharp pangs He underwent
 To clear my guilty score !
 And shall I trifling wrongs resent ?
 No, I'll resent no more !

I'll seize th' offending brother's hand,
 And call him still my friend ;
 My angry passions I'll disband,
 And ev'ry quarrel end.

Why should we differ by the way ?
 Why should dissensions come ?
 We hope to spend an endless day,
 In *one* eternal home.

While others their punctilios boast ;
 Lord, bend my stubborn will ;
 For he that descends the most,
 Remains the victor still.

Fain would I imitate my Lord,
 And bear each cross event ;
 Humility's its own reward,
 But pride's a punishment.

Come, blessed Spirit, heavenly dove,
 Descend on balmy wings !
 Come, tune my passions all to love,
 And strike the peaceful strings.

Jesus, my longing soul shall wait,
 And near thy feet adore ;
 Till I shall reach that blissful state,
 Where discord is no more.

WAR.

HOSTILITY ; state or act of opposition. To WAR, to make war ; to be in a state of hostility. JOHNSON.

WARFARE, military service ; military life. IBID.

The state of Christians, even when they are not actually persecuted, is a perpetual state of *warfare* and voluntary sufferings. ATTERBURY.

For though we walk in the flesh, we do not *war* after the flesh ; for the weapons of our *warfare* are not carnal, but mighty through God, to the pulling down of strongholds. 2 CORINTHIANS X. 3, 4.

In the old Dutch language WAR is spelt WERRE, and in French it is GUERRE, to which of these derivatives the word may be attributed, is uncertain ; perhaps to both. If we turn to the Latin tongue, we find BELLUM is significant of this word of direct import, hence we have BELLIGERENT, waging war ; REBEL ; REBELLION ; REBELLIOUS, &c.

WAR is threatened by God in Scripture as one of the greatest judgments, and may justly be reckoned among the many dreadful miseries which sin has entailed on mankind. CRUDEN.

Scatter thou the people that delight in *war*.

PSALM LXVIII. 30.

He maketh *wars* to cease unto the end of the earth : he breaketh the bow and cutteth the spear in sunder : he burneth the chariot in the fire. PSALM XLVI. 9.

From whence come *wars* and *fightings* among you ? Come they not hence, even of your lusts that *war* in your members ? JAMES IV. 1.

SPIRITUAL WARFARE.—The common acceptance of

war in scripture, is a state of hostility between nations, states, provinces, or parties, as in 1 Kings xiv. 30; Luke xiv. 31; and many other places. But it is also taken in a spiritual sense, as in 2 Corinthians x. 3, where the apostle says, "*We war* not after the flesh," that is, "We do not use outward force and strength; but as the end of our *warfare* is spiritual, so are the means; the gospel we preach has its effects on the minds and inward parts of men, and through the power of divine grace is made effectual for the subduing and sanctifying their corrupt and sinful natures."

CRUDEN.

The Son of God is gone to *war*,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain;
Who boldest bears his cross below,
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his master in the sky,
And called on him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few,
On whom the Spirit came;
Twelve valiant saints, the truth they knew,
And braved the cross and flame;
They met the tyrant's brandish'd steel,
The lion's gory mane;
They bow'd their necks, the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd;
They climb'd the dizzy steep of heaven,
Through peril, toil, and pain.
Oh God, to us may grace be given
To follow in their train.

HEBER.

WARS OF THE JEWS NO AUTHORITY FOR CHRISTIANS.
—The Hebrews were formerly a very *warlike* nation.

The books that inform us of their *wars* are neither flattering nor ignorant authors, but were inspired by the Spirit of truth and wisdom. Their *warriors* were none of those fabulous heroes, or professed conquerors, whose business it was to ravage cities and provinces, and to reduce foreign nations under their dominion, merely for the sake of governing them and purchasing a name. They were commonly wise and valiant generals, raised up by God to fight *his* battles, and to exterminate *his* enemies. They were such as Joshua, Caleb, Gideon, Jephthah, Samson, David, and Josiah, whose names alone are a sufficient encomium.

CRUDEN.

It is true that, in the inscrutable wisdom of his providence, the Almighty was at times pleased, under a former dispensation, to permit and to authorize *war* for the punishment of nations for their wickedness; but this is no warrant for *us* to fight. We can plead no such authority; we are living under the administration of grace and truth which came by Jesus Christ. His advent upon earth was ushered in by a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will towards men." It is the purpose of our heavenly Father, that mankind should be brought under the power of this grace and truth. As this becomes the case, that love to our native land and that affection to our countrymen which are natural to us, are enlarged, exalted, and purified. Under the sacred and blessed influence of the love of Christ, we not only seek to live in harmony with our own countrymen, and in the performance of acts of brotherly kindness towards them; but under the expansive power of the same heavenly principle, we acknowledge the people of every nation, of every clime, of every colour, as our brethren, the children of one and the same Almighty Parent and Father in heaven. Regarding them in this relation, we desire to serve them, to help them, and to do them good; we feel that to injure or to destroy them, is to violate that brotherhood which God has established between us—is to transgress that holy law of peace and good-will, which is the distinguishing characteristic of the religion of our Lord and Saviour.

AUTHORITIES AGAINST WAR.—ERASMUS was the most

uncompromising advocate of peace; and it was in a similar character that DR. KNOX became his translator; in an excellent preface to the treatise by ERASMUS, called *Antipolemus; or the Plea of Reason, Religion, and Humanity against War*, he says, "The total abolition of *war* and the establishment of perpetual and universal peace appear to me to be of more consequence than anything ever achieved, or even attempted by mere mortal *man* since the creation. The goodness of the cause is certain, though its success, for a time, be doubtful. Yet will I not fear. I have chosen ground, solid as the everlasting hills, and firm as the very firmament of heaven. I have planted an acorn; the timber and the shade are reserved for posterity." The same writer tells us that, "while we are *warriors*, with all our pretensions to civilization, we are *savages*." The great religious reformer WICKLIFFE, "thought all *war* unlawful," while that eminent philosopher DR. PRIESTLY said, "Morality and religion forbid *war* in its motives, conduct, and consequences." It is an ancient saying, that "*war* is the sink of all injustice," and also that, "Wisdom prefers an unjust peace to a just *war*." And we may truly coincide with the first named writer, ERASMUS, and say:—"If there is in the affairs of mortal men any one thing which it is proper to explode; which it is incumbent on every man, by every lawful means to avoid, to deprecate, to oppose, that one thing is doubtless *war*. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man as formed by nature, much more as professing *Christianity*." The following authorities may also be quoted: The most successful *war* leaves nations generally more poor, always more profligate, than it found them.

REV. C. C. COLTON.

Wars waged by "Christian" nations, are notorious offences against the Sixth Commandment. JORTIN.

War is an inheritance of the savage state, disguised by ingenious institutions and false eloquence.

LOUIS BUONAPARTE.

The proclamation of *war* passes sentence of death on thousands of our innocent fellow-creatures.

CHANNING.

Nations are members of one great family, the head of which is the Creator of the world. How criminal then is *war* !

UPHAM.

In *war*, the accused assumes the right of deciding his own cause; whereas arbitration judges between the accuser and the accused.

For fifteen centuries *war* has been a standing libel on Christianity, making it a byword and a reproach over the earth.

The battle-field is a theatre of immense cost for the exhibition of crime on a grand scale.

It were an impeachment of the Deity to suppose *war* unavoidable.

CAUSES OF WAR.—We sometimes feel an alleviation of our regrets at the issues of events, by a consideration of the causes which led to them. It is a common remark, that we ought to be willing to suffer in a good cause. But how very seldom does this source of consolation exist in the case of *wars*. We should naturally anticipate that *war*, involving, as it does, such a vast amount of human life and happiness, would not be commenced, except for the most urgent and weighty reasons. But nothing can be farther from the truth than such a supposition. Some years since, the Peace Society of Massachusetts appointed a committee to inquire into this subject. In the report, the inquiry is “confined to *wars*, in which civilized nations have been engaged since they became Christians, or since Constantine assumed the reins of the Roman empire,—omitting a great number of petty *wars* in small nations of antiquity, temporary insurrections, or trivial hostilities, and a multitude of *wars* which have been carried on between Christian and savage nations, such as the Aborigines of Asia and America,—the report relates to 286 *wars* of magnitude, in which “Christian” nations have been engaged. These are divided into the eleven following classes, viz.—

44 *wars* of ambition, to obtain extent of country.

22 *wars* of plunder, tribute, &c.

24 *wars* of retaliation or revenge.

8 *wars* to settle some question of honour or prerogative.

6 *wars* arising from disputed claims to some territory.

41 *wars* arising from disputed titles to crowns.

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30 *wars* commenced under pretence of assisting an ally.

23 *wars* originating in jealousy of rival greatness.

5 *wars* which have grown out of commerce.

55 civil *wars*.

28 *wars* on account of religion, including the Crusades against the Turks and heretics.

We should naturally infer from the most superficial view of the causes enumerated in this report, that many of them are very slight; but a more full examination would probably fill us with astonishment. Examine, for instance, those *wars* which have arisen from a jealousy of rival greatness, or from a determination to settle some question of honour or prerogative, and it will be seen how little truth, justice, and a due consideration of the consequences have had to do with their origin. In the eleventh century, the commonwealth of Modena was involved in *war*, in consequence of some soldiers of that state running away with a bucket from a public well belonging to the state of Bologna. The bucket was of course of very little value, and was taken, perhaps, in mere wantonness of sport; but the circumstance of its being thus taken had the effect of wounding the pride of the Bolognese, and of kindling up a long and bloody war. We do not propose, however, to go into a narrative of facts, we appeal to the historical recollections of the reader himself, from the ten years' *war* of Troy, down to the bloody *war* of England and Holland, for the nominal supremacy of the ocean.

UPHAM's *Manual of Peace*.

It is apparent, that lust of power, and the senseless quarrels of princes, are generally the causes of *wars*, and of the devastations and slaughter of their subjects attending them. About a hundred years ago, the king of Pegu made war against the king of Siam, with an army of above a million of foot, two hundred thousand horse, five thousand elephants, three thousand camels, &c. The cause of this *war* was to take two white elephants from the king of Siam; and to do the like from the king of Pegu, the kings of African and Tangu waged *war* with him.

CONSIDERATIONS ON WAR.

THE EXPENSE OF WAR.—Give me the money that has been paid in *war*, and I will purchase every foot of land upon the globe; I will clothe every man, woman, and

child in an attire that kings and queens would be proud of; I will build a school-house upon every hill-side and in every valley over the whole habitable earth; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every sabbath morning, the chime on one hill should answer to the chime on another, round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.

P. STEBBING.

I consider no conquest I ever made, worth one year's interest of the money it cost. FREDERICK THE GREAT.

The **EXPENSE** of *war* may be but too easily illustrated from our own national history. At the abdication of James II., the national debt of England amounted to only about half a million. By the *wars* which we waged from that period to the overthrow of Buonaparte, it had increased to 865 millions! The Christian Almanack for 1841 says, "According to the official returns, the national defence has cost the country, in the thirty-six years, from 1801 to 1836, the sum of £1,007,938,076; of which 63 per cent. was expended in the fourteen years of *war*, and the remaining 37 per cent. in the twenty-two years of peace." To pay the interest of our National Debt—all of it the fruit of *war*—requires about ten shillings in every pound of our multiplied taxes: of the remainder, half-a-crown goes to support the government and pay the civil list; and the remaining seven shillings and sixpence are devoted to the payment of the army and navy. Is it too much to ascribe primarily to the crushing burden of our National Debt, the present commercial difficulties and fiscal embarrassments of the country, as well as the dreadful amount of physical suffering experienced in our manufacturing districts? It has been computed that the funds which England has expended on *wars*, would have sufficed to "educate every one of her inhabitants, to build a cottage for every peasant in the land, to strew the island with comforts, and to make it as the garden of the Lord." In brief, a respectable American writer asserts,

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that "the vast military and naval establishments of Christendom consume seven-eighths of the income of nations!"

WOOD.

THE VALUE OF HUMAN LIFE, considered whether with reference to time or to eternity, or to both, is absolutely inestimable. But by *war* this precious treasure is lavishly squandered and irreparably lost: and in what state can we suppose that the souls of men, who have fallen on the battle field, have appeared, unbidden, in the presence of their Maker? This thought will acquire additional intensity, when it is remembered that the *number* of victims who have been sacrificed in *war* is ascertained to be so great, as almost to defy the capacity of the human mind to realize the mighty aggregate—the effort resembles that of attempting to *comprehend* the magnitude of the sun, the distances of the planets, or the number of the fixed stars. The calculations of such competent authorities as BURKE and ALISON, in this department of history, raise the sum total to an amount which only the respectability of their names could shield from the charge of exaggeration and absurdity.

IBID.

Since the creation of the world, fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand, at arm's length, they would extend over fourteen millions, five hundred and eighty-three thousand, three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell 608 times!! If we allow the weight of a man to be on an average one cwt. (and that is below the mark,) we shall come to the conclusion, that 6,250,000 tons of human flesh have been mangled, disfigured, gashed, and trampled under foot. The calculation will appear more striking when we state, that if only the fore-fingers of every one of those fourteen thousand millions of human beings were to be laid in a straight line, they would reach more than 600,000 miles *beyond* the moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days to a week, at the rate of 6000 per hour, it would occupy that person 336 years. And, awful is the consideration! 350,000 pipes of human blood have been spilt in battles!

Who would not exclaim with BISHOP HALL, "Give me the man who can devise how to save troops of men from *killing*; his name shall have room in my calendar. There is more true honour in a civic garland for the preserving of *one subject*, than in a laurel for the victory over many enemies." Or, with BISHOP TAYLOR, "If men were only subjects to Christ's law, then could they never go to *war* with each other." DR. THOMAS DICK.

ANCIENT AND MODERN WARFARE.—In ancient times *war* was made for conquest. To these have succeeded *wars* for religion. The next pretext was for commerce, and lastly for political opinions. C. J. FOX.

The ancients made as unjust *wars* as the moderns, the difference consisting in the manner of conducting them. The ancients bluntly entered upon their unjust *wars* without pretext, preamble, or colour assigned; but the politer moderns first give due notice by manifesto, protest their own innocence, and show the necessity which, against their will, compels them to arms. Nay, we sometimes beg the Divine permission to ravage a country. This appears by the days set apart to implore success to our arms, and the numerous modern declarations of *war*, wherein the Almighty is called to witness that force is used unwillingly, and that the contending powers are heartily sorry they are obliged to disturb the public peace. If Alexander the Great, (as he is misnamed), had thus called Jupiter to witness how unwilling his pacific temper was to disturb the peace of the world, and declared his hearty sorrow to be forced to take up arms against his brother Darius, what would the philosophers of those times—what would Aristotle have thought of such a manifesto?

THE REFLECTOR, 1750.

CIVILIZED AND UNCIVILIZED WARFARE.—A North American Indian, with whom MR. JAMESON once conversed, said, "The barbarism of their desultory *warfare* is a constant and favourite subject of reproach against the Indians; but I should think that more women and children have perished in one of your civilized sieges, and that in late times, than during the whole *war* between the Chippeways and the Sioux, and that has lasted a century." Upon this the authoress observes, "I was silent, for there is a sensible proverb which says, 'Those who live in glass

houses should be careful not to throw stones,' and I wonder if any of the recorded atrocities of Indian *warfare* or Indian vengeance, or all of them together, ever exceeded Massena's retreat from Portugal,—and the French call themselves civilized. A *war-party* of Indians, perhaps two or three hundred, (and that is a large number), dance their *war-dance*, go out and burn a village, and bring back twenty or thirty scalps. *They* are savages and heathens. We Europeans fight a battle, leave fifty thousand dead or dying by inches on the field, and a hundred thousand to mourn them desolate; but we are civilized and Christians. Then only look into the motives and causes of our bloodiest European *wars*, as revealed in the private history of courts: the miserable, puerile, degrading intrigues which set man against man, so horribly disproportionate to the fearful result! and then see the Indian take up his *war-hatchet* in vengeance for some personal injury, or from motives that rouse all the natural feelings of the man within him! Really I do not see that an Indian *warrior*, flourishing his tomahawk, and smeared with his enemy's blood, is so very much greater a savage than the pipe-clayed, padded, embroidered personage, who, without cause or motive, has sold himself to slay or be slain; one scalps his enemy, the other rips him open with a sabre; one dashes out his brains with a tomahawk, the other blows him to atoms with a cannon ball; and to me there is but little difference between the one and the other. If *war* be unchristian and barbarous, then *war* as a *science*, is more absurd, unnatural, unchristian, than *war* as a *passion*." WINTER STUDIES AND SUMMER RAMBLES.

I have been as enthusiastic and joyful as any one after a victory, but I confess that even the sight of a field of battle has not only struck me with horror, but even turned me sick; and now that I am advanced in life, I cannot understand, any more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gently as possible, but on the contrary, in endeavouring to destroy each other, as if time did not do this himself with sufficient rapidity. What I thought at fifteen years I still think:—*War*, which society draws upon itself, is but an

arranged affairs that all this destruction of his rational creatures, by the hands of one another, is unavoidable. It were an impeachment of his character to suppose he has. No. There is a way by which it may be avoided, or, at least, which you have not ascertained to be an impracticable scheme. Refusing to make trial of it, you do, by embarking in *war*, take the life of your fellow-beings, before you know it (upon your own principles) to be necessary. If this is not murder, nothing is so. By all, then, that is awful in murder, stay your hand. If there is a God in existence, and that God a God of justice, he will surely, surely, execute judgment for the blood thus shed; not merely a national judgment which falls on the innocent as well as the guilty, while some of the latter escape, but an individual judgment, and such an one as he has in store for the murderer, whether here or hereafter. Say not, ye people, that ye must obey your rulers in a case like this—a case of wholesale murder. You have no right to permit them to declare such *war*. Say not, ye rulers, that ye are not acting for yourselves, but for the people. You have no right to act thus for them. Think not to escape responsibility thus. Not responsible, indeed! when you claim the obedience of millions; and when, for this very reason, they think to transfer all their responsibility to your shoulders! Men may denominate this wholesale murder, heroism; but God will pronounce it murder, just as he will the destruction of the life of one man by another in a private quarrel, occasioned by non-reference of their dispute to a third party; just as he will the deed of the duellist, who, deeming a court of justice insufficient, sacrifices the life of his antagonist, and, perhaps his own, to false honour!

“Are these things really so? Are they not so? Is it possible to come to any other conclusion? It is absolutely impossible. Avoidable *war*—*war* that is not really the last resort, is (on your own principles) wholesale murder. And while an expedient is untried, it is not the last resort.

“Hear, then, ye nations, ye rulers and ruled, ye individuals of the human race, one and all, who sanction such *war*. Whenever you declare *war*, you utter a deliberate falsehood in the face of the whole universe, by denominating it your last resort. Whenever you march to the

scene of action, you go to the work of murder. Whenever you fire a gun, you let fly the lead of the murderer. Whenever you smite with the sword, you deal the blow of the murderer. Whenever you make use, in any manner, of the implements of destruction, you wield the weapons of the murderer. Disguise the subject as you may ; call your deeds by what name soever you please ; flourish your trumpets, and wave your banners, and glitter in lace as you may ; still the blood of murder stains your hands ; and the guilt of murder pollutes your souls ; and there indelibly will they remain, though the trump of fame should blazon your deeds to the boundaries of the universe, and the archives of history transmit your names from generation to generation, till time shall be no more !”

*War and the great in arms shall poets sing,
Havoc and tears, and spoils and triumphing ;
The morning march that flashes in the sun,
The feast of vultures when the day is done,
And the strange tale of many slain for one ;*

ROGERS.

*I cannot rest
A silent witness of the headlong rage
Of heedless folly, by which thousands die
Bone of my bone, and kindred souls to mine.*

COWPER.

PHYSICAL EVILS OF WAR.—All civilized nations seem to allow that *war* is an *evil*. It is true that sometimes by its means a despotism has been destroyed, a tyrant has been taken from the earth, but these are merely incidental benefits, while the necessary fruits are crime and misery. There is probably no unmixed evil in the universe, and such benefits as these may attend an assassination, yet we do not praise an assassin. When DR. JOHNSON was told of LORD KAimes' opinion, that *war* was occasionally beneficial, as so much valour and virtue were exhibited in it, he replied—“ A fire might as well be thought a good thing ; there is the bravery and address of the firemen in extinguishing it ; there is much humanity excited in saving the lives and properties of the poor sufferers. Yet, after all this, who can say that a fire is a good thing ?”

To describe fully the *physical evils of war*, would fill a thousand volumes, and the details would excite only

loathing and disgust. Let those who are anxious to see this monstrous feature of *war*, read any account of a battle in a journal or history. Such scenes, neither require nor admit of a heightened colouring; the mere simple narrative of itself is too horrible. It will be impossible for one who has perused Labaume's narrative of the campaign in Russia, during the year 1812, ever to hear of *war* without a shudder. A brief extract will show the character of that expedition.

When Moscow had been fired by the Russians, and the French army marched into the burning capital, a sight dreadful to any but soldiers met their view. "On one side," says the narrator, "we saw a son carrying a sick father; on the other, women, who poured the torrent of their tears on the infants whom they clasped in their arms; old men, overwhelmed more by grief than by the weight of years, were seldom able to follow their families; many of them weeping for the ruin of their country, laid down to die, near the houses where they were born. The hospitals, containing more than *twelve thousand wounded*, began to burn. The heart, frozen with horror, recoils at the fatal disaster which ensued. *Almost all these wretched victims perished!*" The city was then given up to pillage, and "to all the excesses of depravity and debauchery. This cruel outrage was the consequence of a savage *war*, in which sixteen united nations, differing in language and manners, thought themselves at liberty to commit every crime, in the persuasion that their disorders would be attributed to one nation alone."

PRIZE ESSAY ON PEACE.

WARLIKE PREJUDICES AND DELUSIONS.—The first great obstacle to the extinction of *war* is, the way in which the heart of man is carried off from its barbarities and its horrors, by the splendour of its deceitful accomplishments. There is a feeling of the sublime in contemplating the shock of armies, just as there is in contemplating the devouring energy of a tempest; and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear is deaf to the piteous moan of the dying, and the shriek of their desolated families. There is a gracefulness in the picture of a youthful warrior burning for distinction in the field, and lured by this generous aspiration to the deepest of the

animated throng, where, in the fell work of death, the opposing sons of valour struggle for a remembrance and a name:—and this side of the picture is so much the exclusive object of our regard, as to disguise from our view the mangled carcasses of the fallen, and the writhing agonies of the hundreds more who have been laid on the cold ground, where they are left to languish and to die. There no eye pities them. No sister is there to weep over them. There no gentle hand is present to ease the dying posture, or bind up the wounds, which in the maddening fury of the combat, have been given and received by the children of one common Father.

On every side of me I see causes at work which tend to spread a most delusive colouring over *war*, and to remove its shocking barbarities to the back-ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops and the brilliancy of their successive charges—I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. All, all ages go to prove what strange and half-sighted creatures we are. Were it not so, *war* could never have been seen in any other aspect than that of unmingled hatefulness; and I can look to nothing but the progress of Christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for *war*. Then will glory be reduced to its right estimate—and the wakeful benevolence of the Gospel, chasing away every spell, will be turned by no treachery of delusion whatever from its simple and sublime enterprises for the good of the species. Then the reign of truth and quietness will be ushered into the world, and *war*, cruel, atrocious, unrelenting *war*, will be stripped of many of its bewildering fascinations.

DR. CHALMERS.

The horrors of *war* are hidden under its dazzling dress. The true music of *war* is the shriek of the newly wounded, or the faint moan of the dying.

CHANNING.

I consider every difficulty thrown in the way of making *war*, as so much gained to humanity.

SIR SAMUEL ROMILLY.

PEACE comes not as *war* does, like the tempest, blasting the hopes of the husbandman, and scattering ruin and desolation; but she comes like the gentle dews from heaven, and is known only by gradual and genial influences. But when she descends to earth she finds the minds of men pre-occupied by prejudices in favour of all the "pomp and circumstance of *war*," and her "still small voice" is not heard. These prejudices are fostered by our education from infancy to manhood. Almost all the books we read, from *Jack the Giant Killer*, to *Homer's Iliad*, inspire our minds with the love of military glory. The fine arts have been chiefly employed in decorating the monster, *war*, and hiding his hideous deformity under gorgeous ornaments. For this reason, when we speak of the millions who have fallen in *war*, we make no impression. We may calculate how deep and broad would be the river of blood which has been shed in *war*, if all were collected into one channel, and how long it would flow; how high a mountain the dead corpses would make, if heaped in one hill; and say how the bleached bones of the slain would whiten like snow, all the surrounding country for many a mile; men heed it not, provided *they* are safe. The amount of misery is so great, that the mind cannot grasp it; and our selfishness is such, that we do not regard it, if it comes not near *us*. The dread of the amputation of one of our fingers, causes more pain, than would the news that the whole empire of China had been swallowed up by an earthquake. If we would excite the feelings and sympathy of mankind, the horrors of *war* must be displayed, not in the gross, but in detail, because the sufferings of an individual are more readily brought home to our feelings. The case of one of those British officers who were called by the bugle, on the holy Sabbath morning, from the ball-room to the battle-ground of Waterloo, may excite our feelings for a moment. He lies bleeding for fourteen or fifteen days and nights, among thousands of others as wretched as himself; his wounds undressed, and exposed to the midnight chills and mid-day's scorching suns unheeded. Without food to eat, and scarce a drop of water to cool his parched tongue; for the storm of *war* had rolled on in pursuit of the living, regardless of the dying and the dead. No kind mother is there to soothe his pillow; no tender sister administers his medicines; and no one who

has still stronger claims upon his affections is there, with her anxious solicitude, to watch over him. No female approaches the field of battle, for the halo of glory which surrounds it, shuts out even the angel Pity.

WILLIAM LADD.

I have seen burned cities, desolated fields, and impoverished families. I have heard the groans of the father when deprived of his son, the support of his age; I have witnessed the despair of the mother, when bereaved of the delight of her eyes and the joy of her life; I have heard the frantic cries of the widow, and have seen the tears of the orphan; I have beheld the decrepid soldier oppressed with age and covered with wounds, begging a wretched support at the doors of the opulent. "This is thy work, O *war*! these are thy fruits, O ambition!"

THE SAVAGE.

It would be easy to bring too many examples of cruelty, evinced even in these times, when *war* is said to be carried on with so much humanity. The art of *war* is essentially that of destruction; and it is impossible that there can be a mild and merciful way of murdering and ruining our fellow-creatures. Right and wrong are of no consideration to a soldier—that would be contrary to every maxim of their trade. Soldiers as men are often humane, but *war* must ever be cruel; and that which binds a man to cruelty and injustice cannot be an honourable calling. ANON.

Oh, if there be anything more terrific, more disgusting than *war* and its consequences, it is that perversion of all human intellect—that deprivation of all human feeling—that contempt or misconception of every Christian precept which has permitted the great, and the good, and the tender-hearted to admire *war* as a splendid game—a part of the poetry of life—and to defend it as a glorious evil which the very nature and passions of man have ever rendered, and ever will render necessary.

MRS. JAMESON.

When *war* the demon lifts his banner high,
And loud artillery rends the affrighted sky;
Swords clash with swords, on horses horses rush,
Man tramples man, and nations nations crush,
Death his vast scythe with sweep enormous wields;
And shuddering pity quits the ensanguined fields.

DR. DARWIN.

WAR is a period of exertion, of high excitement, in which a consciousness of internal maladies is forgotten in the death-struggle for foreign mastery. Moreover, it is a season of spending, waste and reckless prodigality. It is a delirious state—intoxicated by victories, if successful—bursting into rage, or sinking into despondency, if defeated. Peace, on the contrary, is less liable to extremes. It is a time of quiet, of reckoning up, saving, and forethought. The smallest evils that exist are felt; all that are impending are imagined and magnified. War affords a ready excuse for every disorder, every public privation, every remedial postponement; but peace is the ordeal of rulers. Public burdens are nicely weighed, and the pretext for their continuance scrutinized. Not only is the physical condition of the people considered, but their laws, religion, political rights, and even morals, become the common topics of investigation. There is leisure for every thing, as well as disengaged talent, energy, and enterprise. The troubles and entanglements of peace are mostly the bitter fruits of war; but the glories of war can only be won by dissipating the blessings peace has accumulated.

It desolates every country through which it rolls, and spreads violence and alarm among its villages; at its approach, every home pours forth its trembling fugitives; all the rights of property, and all the provisions of justice must give way before its devouring exactions. When Sabbath comes, no Sabbath-chime comes along with it; and for the sound of the church-bell, which was wont to spread its music over some fine landscape of nature, and summon rustic worshippers to the house of prayer, nothing is heard but the deathful volleys of the battle, and the maddening outcry of infuriated man. As a fruit of victory, an unprincipled licentiousness, which no discipline can restrain, is suffered to walk at large among the people, and all that is pure, and reverend, and holy, in the virtue of families, is cruelly trampled on, and held in the bitterest derision. Oh, were we to pursue those details, which no pen ever attempts, and no chronicle perpetuates, we should be tempted to ask what that is which civilization has done for the character of the species. It has thrown a few paltry embellishments over the surface of human affairs, and for the order of society, it has reared the defences of

law around the rights and the property of individuals who compose it. But let *war*, legalized as it may be, and ushered into the field with all the parade of forms and manifestoes—let this *war* only have its season, and be suffered to overleap those artificial defences, and you will soon see how much of the security of the commonwealth is due to positive restrictions, and how little of it is due to the natural sense of justice among men.

DR. CHALMERS.

Of all the murderous trades by mortals plied,
 'Tis *war* alone that never violates
 The hallowed day by simulate respect—
 By hypocritic rest ; no, no, the work proceeds,
 From sacred pinnacles are hung the flags
 That give the sign to slip the leash for slaughter.
 The bells whose knoll a holy calmness poured
 Into the good man's breast, whose sound consoled
 The sick, the poor, the old—perversion dire !
 Pealing with sulphurous tongue, speak death-fraught words.
 From morn to eve destruction revels frenzied,
 Till at the hour, when peaceful vesper chimes
 Were wont to soothe the ear, the trumpet sounds
 Pursuit, and flight altern ; and for the song
 Of larks descending to their grass-bowered homes,
 The croak of flesh-gorged ravens, as they slake
 Their thirst in hoof-prints filled with gore, disturbs
 The stupor of the dying man ; while death
 Triumphantly sails down the ensanguined stream,
 On corses throned, and crowned with shivered boughs,
 That erst hung imaged in the crystal tide.

THE REV. JAMES GRAHANE—*The Sabbath.*

War knows no rest ;
War owns no Sabbath ; *war* with impious toil
 Unspent, with blood unsated, to the fiends
 Of vengeance still rebellows, still pursues
 His work of death ; nor pauses, nor relents,
 For laws divine, or sight of human woe.

GISBORNE.

Secure from actual *warfare*, we have loved
 To swell the *war*-whoop, passionate for *war* ?
 Alas ! for ages ignorant of all
 Its ghastlier workings, famine, or blue plague,
 Battle or siege, or flight through wintry snows !
 We, this whole people have been clamorous
 For *war* and bloodshed ; animating sports,
 The which we pay for as a thing to talk of ;
 Spectators and not combatants ! No guess
 Anticipative of a wrong unfelt,
 No speculation or contingency,

However dim and vague, too vague and dim
 To yield a justifying cause ; and forth,
 Stuffed out with big preamble, holy names
 And adjurations of the God in heaven,
 We send our mandates for the certain death
 Of thousands and ten thousands ! Boys and girls,
 And women that would groan to see a child
 Pull of an insect's leg, all read of *war*,
 The best amusement for our morning's meal !
 The poor wretch who has learnt his only prayer
 From curses, who knows scarcely words enough
 To ask a blessing from his heavenly Father,
 Becomes a fluent phraseman, absolute
 And technical in victories and defeats,
 And all our *dainty terms for fratricide* ;
 Terms which we trundle smoothly o'er our tongues
 Like mere abstractions, empty sounds, to which
 We join no feeling, and attach no form !
 As if the soldier died without a wound ;
 As if the fibres of this godlike frame
 Were gored without a pang ; as if the wretch
 Who fell in battle, doing bloody deeds,
 Passed off to heaven, translated, and not killed ;
 As though he had no wife to pine for him,
 No God to judge him.

COLERIDGE.

THE WARRIOR.—“ Do good to those who spitefully use you,” says the Saviour. “ Trample them in the dust,” cries the *warrior*.

“ Love your enemy,” says the Gospel. “ Shoot him,” says the Code of *War*.

While the philanthropist, a fellow-worker with God, is exploring and giving effect to the benevolent tendencies of nature ; is devising means to mitigate the evil, and augment the happiness of the world ; the *warrior* is revolving in the gloomy recesses of his mind, plans of future desolation, terror, and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and laid waste, are amongst his proudest trophies ! The fabric of his fame is cemented with tears and blood, and if his name be wafted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecations of those whom his sword has reduced to despair.

ROBERT HALL.

The retention of *war*-trophies in places of Christian worship is an insult to common sense.

LADD.

A gallant form is passing by ;
 The plume bends o'er his lordly brow ;
 A thousand tongues have raised on high
 His song of triumph now ;
 Young knees are bending round his way,
 And age makes bare his locks of grey.

Fair forms have lent their gladdest smile,
 White hands have waved the conqueror on ;
 And flowers have decked his path the while,
 By gentle fingers strown ;
 Soft tones have cheered him, and the brow
 Of beauty beams uncovered now.

The bard has waked the song for him,
 And poured his boldest numbers forth ;
 The wine-cup, sparkling to the brim,
 Adds frenzy to the mirth ;
 And every tongue, and every eye,
 Does homage to the passer-by.

The gallant steed treads proudly on ;
 His foot falls firmly now, as when
 In strife, that iron-heel went down,
 Upon the hearts of men ;
 And foremost in the ranks of strife,
 Trod out the last dim spark of life.

Dream they of these, the glad and gay,
 That bend around the conqueror's path ?
 The horrors of the conflict day,
 The gloomy field of death,
 The ghastly stain, the severed head,
 The raven stooping o'er the dead ?

Dark thoughts, and fearful ! yet they bring
 No terrors to the triumph hour,
 Nor stay the reckless worshipping
 Of blended crime and power ;
 The fair of form, the mild of mood,
 Do honour to the man of blood.

Men, Christians, pause ! the air ye breathe
 Is poisoned by your idol now ;
 And will you turn to him, and wreath
 Your chaplets round his brow ?
 Nay, call his darkest deeds sublime,
 And smile assent to giant crime !

Forbid it, Heaven ! a voice hath gone
 In mildness and in meekness forth,
 Hushing, before its silvery tone,
 The stormy things of earth,
 And whispering sweetly through the gloom
 An earnest of the peace to come.

CHAMBERS'S EDINBURGH JOURNAL.

The hunting tribes of air and earth
 Respect the brethren of their birth ;
 Nature, who loves the claim of kind,
 Less cruel chase to each assigned.
 The falcon poised on soaring wing
 Watches the wild duck by the spring ;
 The fox-hound wakes the fox's lair,
 The grey-hound presses on the hare ;
 The eagle pounces on the lamb,
 The wolf devours the fleecy dam ;
 E'en tiger fell and sullen bear
 Their likeness and their lineage spare ;
Man only mars kind nature's plan,
 And turns the fierce pursuit on man.

SIR WALTER SCOTT.

BATTLE OF BLENHEIM.

It was a summer evening,
 Old Caspar's work was done,
 And he before his cottage door
 Was sitting in the sun ;
 And by him sported on the green
 His little grand-child Wilhelmine.

She saw her brother Peterkin,
 Roll something large and round,
 That he beside the rivulet,
 In playing there had found ;
 He came to ask what he had found,
 That was so large, so smooth, and round.

Old Caspar took it from the boy
 Who stood expectant by ;
 And then the old man shook his head
 And with a natural sigh :—
 " 'Tis some poor fellow's skull," said he,
 " Who fell in the great victory."

" I find them in the garden, for
 " There's many here about ;
 " And often, when I go to plough,
 " The ploughshare turns them out ;
 " For many thousand men," said he,
 " Were slain in the great victory."

" Now tell us what 'twas all about,
 (Young Peterkin, he cries ;
 And little Wilhelmine looks up,
 With wonder waiting eyes ;)
 " Now tell us all about the *war*,
 " And what they killed each other for."

"It was the English," Caspar cried,
 "That put the French to route ;
 "But what they killed each other for,
 "I never could make out ;
 "But every body said," quoth he,
 "That 'twas a famous victory !
 "My father lived at Blenheim then,
 "Yon little stream hard by ;
 "They burnt his dwelling to the ground
 "And he was forced to fly ;
 "So with his wife and child he fled ;
 "Nor had he where to rest his head.
 "With fire and sword the country round
 "Was wasted far and wide :
 "And many a childling mother then,
 "And new born infant died :
 "But things like that, you know must be,
 "At every famous victory.
 "They say it was a shocking sight
 "After the field was won :
 "For many thousand bodies here
 "Lay rotting in the sun :
 "But things like that, you know must be,
 "After a famous victory.
 "Great praise the Duke of Marlbro' won,
 "And our good Prince Eugene."
 "Why, 'twas a very wicked thing !"
 Said little Wilhelmine.
 "Nay, nay, my little girl," quoth he,
 "It was a famous victory.
 "And everybody praised the Duke,
 "Who such a fight did win :"
 "But what good came of it at last !"
 Quoth little Peterkin.
 "Why, that I cannot tell," said he,
 "But 'twas a famous victory." ROBERT SOUTHEY.

After the battle of Blenheim, the Duke of Marlborough, observing a soldier leaning upon his musket, and very thoughtful—said to him, "Why so sad, my man, after so glorious a victory?" "It may be glorious, (replied the soldier,) but I was thinking that all the blood I have shed this day, has only earned me fourpence !" (a soldier's pay in the reign of Queen Anne.)

The prevention of one *war* would be a rich reward for all the endeavours of every philanthropist, statesman, and Christian.

LADD.

VICTORY.

“Waft not to me the blast of fame,
That swells the trump of victory ;
For to my ear it gives the name
Of slaughter and of misery.

Boast not so much of honour’s sword,.
Wave not so high the victor’s plume ;
They point me to the bosom gor’d,
They point me to the blood-stained tomb.

The boastful shout, the revel loud,
That strive to drown the voice of pain ;
What are they but the fickle crowd,
Rejoicing o’er their brethren slain ?

And oh, through glory’s fading blaze,
I see the cottage taper, pale,
Which sheds its faint and feeble rays,
Where unprotected orphans wail.

Where the sad widow weeping stands,
As if her day of hope was done ;
Where the wild mother clasps her hands,
And asks the victor for her son.

Where, midst that desolated land,
The sire lamenting o’er his son,
Extends his pale and powerless hand,
And finds its only prop is gone.

See, how the bands of war and woe
Have rifled sweet domestic bliss ;
And tell me if your laurels grow,
And flourish in a soil like this.

SIGOURNEY.

THE IMPRESSED SAILOR’S CHILD.

Mother, where is our home to be,
Some sunny spot of rest,
With here and there a shady tree,
And grass and flow’rs the rest ?

Why has my father left us here,
So lonely and so long ?
We never have an hour of cheer,
No evening tale and song.

Has he forgotten where we are,
And seeks for us in vain,
Or has he ceased for us to care,
And will not come again ?

My child ! thy father is a slave,
 His tyrant forced him hence ;
 Oh ! curse—but hush, I must not rave—
 Mysterious Providence !

The King, whom we have never seen,
 Complained he had a foe ;
 And thousands to a war have been,
 And thousands more must go.

One night, my child, ere thou wert born,
 Returning home with me,
 Thy father from my side was torn,
 And carried off to sea.

I prayed (but 'twas a useless thing)
 The King to intercede—
 They had a warrant from the King,
 To do the very deed !

I ne'er since then have seen, my child,
 Thy father's face nor form !
 And none, but thou and God have smiled,
 As I have braved the storm.

And we shall have no home again ;
 Oh, let thy soul abhor,
 The pomp of Kings and pride of men,
 For these have made the war.

But though thy wrongs, my child, be deep,
 Yet let them be forgiven ;
 Go, on thy cold hard pillow sleep,
 Our home must be in heaven !

THE SAILOR'S ORPHAN BOY.

Stay, Lady,—stay, for pity's sake,
 And hear a helpless orphan's tale !
 Ah ! sure my case must pity wake ;
 'Tis want that makes my cheek so pale.

Yet I was once a mother's pride,
 And my brave father's hope and joy ;
 But in the Nile's proud fight he died,
 And I am now an Orphan Boy.

Poor foolish child, how pleased was I,
 When news of Nelson's victory came,
 Along the crowded streets to fly,
 And see the lighted windows flame.

To force me home my mother sought,
 She could not bear to see my joy ;
 For with my father's life 'twas bought,
 And made me a poor Orphan Boy.

The people's shouts were long and loud ;
 My mother, shuddering, closed her ears,
 " Rejoice, rejoice," still cried the crowd ;
 My mother answered with her tears.

" Oh, why do tears steal down your cheek,"
 Cried I, " while others shout for joy ?"
 She kiss'd me, and with accents weak,
 She called me her poor Orphan Boy.

" What is an Orphan Boy ?" I said,
 When suddenly she gasped for breath,
 And her eyes closed ;—I shrieked for aid,
 But, ah ! her eyes were closed in death.

My hardships since I will not tell,
 But now no more a parent's joy :
 Ah ! Lady, I have learnt too well,
 What 'tis to be an Orphan Boy.

Oh ! were I by your bounty fed ;
 Nay, gentle Lady, do not chide ;
 Trust me, I mean to earn my bread,
 The Sailor's Orphan Boy has pride.

Lady, you weep,—What 's't you say ?
 You pity me bereft of joy ?—
 Your bounty I shall share to-day,
 But still must be an Orphan Boy.

It was sufficient for the law of Moses that men maintained love towards their *neighbours* ; towards an enemy they were at liberty to indulge rancour and resentment. But *Christianity* says, " If ye love them only which love you what reward have ye ? *Love your enemies.*" Now what sort of love does that man bear to his enemy, who runs him through with a bayonet ? The distinguishing duties of Christianity must be *sacrificed* when war is carried on. The question is between the abandonment of these duties and the abandonment of *war*, for both cannot be retained.

DYMOND ON WAR.

NATIONAL ANTHEM.

God bless our native land.
May heaven's protecting hand
Still guard our shore.—
May PEACE her power extend,
Foe be transformed to friend,
And Britain's power depend
ON WAR NO MORE.

Through every changing scene,
O Lord, preserve the Queen,
Long may she reign—
Her heart inspire and move,
With wisdom from above ;
And, in a Nation's love,
Her throne maintain.

May *just and righteous laws*
Uphold the public cause ;
And bless our isle.
Home of the brave and free,
The land of liberty !
We pray that still on thee
Kind Heaven may smile.

And not this land alone,
But be thy mercies known
From shore to shore.
Lord make the nations see
That men should brothers be
And form one family
The wide world o'er.

INDEX

OF

REFERENCE TO AUTHORITIES QUOTED.

- Abbott, Jacob, 41, 113.
Adams, H. G., 13, 94.
Addison, 32, 76, 82, 127.
Anselm, St., 88.
Antoninus, 75.
Aristotle, 112.
Atterbury, 32, 80, 111, 141.
Augustin, St., 51, 77.

Bacon, Lord, 88, 114.
Barton, Bernard, 66.
Basil, St., 134.
Bayley, Rev. Robert, 127.
Beattie, Dr. William, 94.
Beaumont, 138.
Blair, 27, 30, 36, 58, 65, 80, 98.
Bolingbroke, 21.
Bowring, Dr., 33, 137.
Boucher, 115.
Brown, Dr., 52.
Browne, Sir Thomas, 136.
Buonaparte, Louis, 144, 150.
Burke, 76, 84.
Burleigh, Lord, 107.
Burton, 97.

Campbell, the Rev., 92.
Carlyle, Thomas, 67, 136.
Catechism, Church, 153.
Cato, D., 134.
Cayley, C., 23.
Cecil, 115.

Chalmers, Dr., 16, 155, 159.
Chambers' Edinburgh Journal,
137, 162.
Channing, Dr., 144, 151, 156.
Cheyne, 30.
Cicero, 45, 67.
Clarendon, Lord, 106.
Clarke, Dr. Adam, 21.
Clarkson, 22.
Cobbett, 48.
Coleridge, 16, 22, 77, 114, 160.
Collier, 127.
Colton, Rev. C. C., 4, 67, 144.
Conder, Josiah, 17.
Considerations on War, 146.
Conybeare, Bishop, 15.
Cooper, J. G., 78.
Cowper, 5, 13, 43, 48, 103, 117,
154.
Cruden's Concordance, 18, 37,
50, 79, 82, 88, 100, 111, 118,
141, 142.

Darwin, Dr., 158.
Denham, 126.
Dick, Dr. Thomas, 148.
Dickens, 41, 50.
Doddridge, Dr., 15.
Dryden, 133.
Duppa, 126.
Dymond, Jonathan, 11, 32, 54,
167.

- Edmeston, 61.
 Ellis, 19.
 Ephraim, St., 2.
 Erasmus, 144.
- Feltham, Owen, 19, 78.
 Fenelon, 75.
 Ferdin, 119.
 Ford, John, 46.
 Fox, 75, 149, 152.
 Franklin, 81.
 Frederick the Great, 147.
 French, Mrs., 36.
- Gay, 132.
 Gilfillan, Robert, 108.
 Gilpin, 45.
 Gisborne, 160.
 Grahame, 160.
 Gregory, St., 77, 124.
 Grillparzer, 163.
- Hale, Sir Matthew, 3.
 Hall, Rev. Robert, 83, 122, 161.
 Harris, Rev. John, 39, 83, 127.
 Harry, N. M., 99.
 Heber, Bishop, 112, 142.
 Herbert, Rev. George, 37.
 Hogg, James, 8, 22.
 Hooker, 62.
 Horne, Bishop, 112.
- Imperial Magazine*, 123.
- Jameson, Mrs., 149, 158.
 Jenyns, Soame, 22.
 Johnson, Dr., 9, 14, 17, 26, 29,
 31, 34, 37, 40, 45, 49, 53, 56,
 62, 67, 74, 76, 79, 82, 87, 90,
 96, 98, 100, 109, 111, 114,
 117, 118, 123, 126, 132, 135,
 141.
 Jortin, 89, 134, 144.
- Krummacher, Dr., 77, 102, 103.
- Laberius, 99.
 La Bruyère, 4.
 Ladd, William, 63, 157, 161, 164.
 Landon, Miss, 135.
 Landor, W. S., 21.
 Langdale, Lord, 81.
- Lavater, 98.
 L'Estrange, 31.
 Llandaff, Bishop of, 22.
 Locke, 1, 74, 126, 127.
- Macnamara, 8, 73, 154.
 Mant, Bishop, 119.
 Marcus Antonius, 128.
 Marcus Aurelius, 75.
 Mason, 125.
 Melmoth, 139.
 Milton, 55, 75, 99, 123.
 Montagne, 115.
 Montesquieu, 105.
 Montgomery, James, 34, 79.
 Moore, Thomas, 76.
 More, Hannah, 22, 36, 89, 110,
 113, 136.
Murray's English Reader, 17,
 28, 113.
- Neale, Rev. C., 78.
 Newton, J., 36.
 Nicoll, Robert, 119.
 Northampton, Lady, 87.
- Paley, Dr., 3, 21, 48.
 Palgrave, Sir F., 116.
 Patrick, Bishop, 2, 99, 136.
Peace, Herald of, 92.
 Penn, William, 2, 28, 81.
Percy Anecdotes, 89.
Piety, Decay of, 136.
 Plato, 134.
 Pliny, 53.
 Plutarch, 33.
 Pollok, Robert, 19, 52, 55, 67.
 Pope, 14, 19, 29, 99, 104, 128.
 Porteus, Bishop, 6, 15, 67.
 Pott, Archdeacon, 105.
 Priestly, Dr., 144.
 Prior, Matthew, 20.
 Pythagoras, 75, 99, 132.
- Quarles, 136.
- Ray, 49, 58.
Reflector, the, 149.
 Richter, Jean Paul, 136.
 Robinson, 134.
 Rochefoucault, 67.
 Rogers, 45, 154.

Romilly, Sir Samuel, 156.

Saturday Magazine, 34.

Savage, the, 158.

Scott, Sir W., 4, 36, 113, 163.

Scripture, 1, 10, 15, 18, 21, 26,
29, 30, 33, 34, 37, 40, 45, 50,
54, 56, 62, 79, 86, 88, 96, 100,
102, 104, 109, 118, 124, 126,
133, 136, 161, &c.

Seneca, 67, 119.

Shakspeare, 2, 4, 34, 45, 46, 53,
89, 109, 117, 135.

Sheridan, 135.

Shuttleworth, Bishop, 43.

Sidney, Sir Philip, 74.

Sigourney, Mrs., 74, 103, 165.

Sinclair, Miss, 121.

Smith, Adam, 5.

Smith, Sir Thomas, 134.

South, 82, 127.

Southey, 73, 81, 85, 164.

Spectator, 31.

Spratt, 56, 112.

Stebbing, P., 147.

Steele, 51.

Stillingfleet, 30, 128.

Swift, 62.

Tatler, the, 48, 131.

Taylor, Bishop, 22, 77.

Temple, 40.

Thompson, 75.

Thompson, George, 10.

Tickell, 29.

Tillotson, 100.

Tupper, M. F., 98.

Trusler, 47.

Upham, T. C., 107, 145.

Walker, 96.

Walpoliana, 70.

Wood, 147, 148.

Ward's Miscellany, 92.

Warwick, Arthur, 51.

Watts, Dr., 2, 33, 96, 115, 127.

Watson, Bishop, 22.

Wayland, 42.

White, Kirke, 123.

Wickliffe, 144.

Wiffen, J. H., 85.

Wilberforce, 77.

Wilkes, S. C., 126.

Wilson, Mrs. C. B., 125.

Wordsworth, 75, 119, 132.

Wright, H. C., 58, 70, 129.

Zeno, 134.

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